

REESE LIBRARY
OF THE
UNIVERSITY OF CALIFORNIA.

Class

Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

RECOMMENDATIONS

FROM BISHOP LITTLEJOHN.

"I have examined the Manual of Church History, up to the third Century. A difficult task was undertaken, but in my judgment, it has been done so well that in the event of the completion of the outline as proposed, there can be no doubt of its introduction into our schools. Certainly it will be adopted in my Diocesan Schools, in two of which portions of the work have already been successfully used. The Manual will supply a want long felt, and I am grateful for the painstaking and judicious labor that is providing it."

FROM BISHOP PINKNEY, OF MARYLAND.

"A most important work has indeed been undertaken, and judging from the hurried perusal I have given to a small portion of it, it is done singularly well. I like both the method and the execution. The answers given to the questions propounded are characterized by clearness, force, and a charming brevity. The author is in one sense a pioneer, in this branch of sacred literature; and it is not easy to compute the patient research necessary to a successful completion of the task assumed."

FROM BISHOP WILLIAMS, OF CONNECTICUT.

"I have had the pleasure of examining the Rev. Mr. Leonard's 'Church History,' and am happy to express my conviction of its very great value. I can cordially recommend it for use in all Church Schools, and am confident that it will be found to meet a real and long felt want."

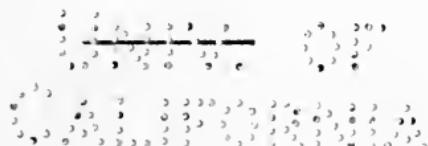
FROM THE REV. DR. T. STAFFORD DROWNE, OF GARDEN CITY, L. I.

"This History has been, (as far as printed,) in use in our Cathedral Schools for two years past, and has proved a valuable help in our Sacred studies. Its clear analysis of the leading events of Primitive Christianity, its conciseness without impairing the interest of the narrative, its occasional references to standard authorities for collateral readings, giving an opportunity for enlarging the course of study, when desired, and the catechetical form in which the subject is happily presented, all combine to render the Manual a very serviceable and suggestive guide for both teacher and pupil."

A BRIEF HISTORY
OF
THE CHRISTIAN CHURCH

BY THE
RT. REV. W. A. LEONARD, D.D.
" "
BISHOP OF OHIO

WITH AN INTRODUCTION BY THE
RT. REV. JOHN WILLIAMS, D.D.
BISHOP OF CONNECTICUT



NEW YORK
E. P. DUTTON AND COMPANY
No. 31 WEST 23RD STREET

1910

BR 151
L4
1910

COPYRIGHT
W. A. LEONARD
1883

COPYRIGHT
W. A. LEONARD
1910

TO MARY
AMERICAN

PREFACE.

At the wise suggestion of Bishop Littlejohn, of Long Island, and with his kindly co-operation and encouragement, this work was begun because its need was keenly felt in the curriculum of studies at the Cathedral Schools of Garden City. That portion which covers the first three centuries, was printed in specimen sheets, and used at these schools. This experiment was prudent and successful, for thus it was possible to ascertain whether the plan and style of the history were acceptable and suitable.

There are many valuable manuals of Church History, but they seem to be too profound and advanced for boys and girls, and better suited for theological students and clergymen. There are also many Church histories written in narrative style, but they are evidently intended for Sunday-school libraries, and not as text-books. This work, it is hoped, by avoiding both difficulties, may supply the need, and prove of use in our Church schools, in this very important and interesting department of study.

The catechetical method has been adopted after mature deliberation. It is employed in the famous

"Bates' College Lectures," a manual of ecclesiastical history used at Oxford: it is used by Bishop Williams of Connecticut in his instruction in this department at the "Berkeley Divinity School," Middletown, Conn. The clergy generally employ it in their efforts as catechists, to impart the highest spiritual truths to their children.

The opinion and advice of a number of our Bishops and clergy who are educators, and who are competent to give a decided estimate, was sought, and has therefore been gladly adopted.

By a system of questions and answers the salient points, the essential ideas, and the strong features of history are peculiarly emphasized, and the attention of the learner is excited, and his interest aroused. A whole unbroken page of solid type looks formidable to a boy or girl, and is often monotonous. The catechetical plan always obviates this, and is quick, attractive, and clear. The aim, therefore, has been to make this study, bright, simple, and interesting.

To Bishop Williams is due my sincere thanks, because his manuscript and synopsis of Ecclesiastical history has been mainly followed. Originality is, therefore, not claimed for this volume. The sections which treat of the Colonial and American Church, have been very carefully prepared. So little published material is available for research and consultation, that this part of the work has been difficult. I have, of course, used all the recognized standard authorities in its preparation. I trust that the result may be approved by our Bishops and educators, and the Manual adopted in our Church schools.

A patient revision of the manuscript has been

Preface.

v

made by the Rev. Dr. T. Stafford Drowne, acting Dean and Warden of the Cathedral and its schools at Garden City, L. I. His finished scholarship and accurate knowledge are so strong a guarantee of correct data in the work, that I feel a greater confidence in sending it forth to do its service. To him are thus publicly offered my appreciative thanks. My humble trust is, that I may have contributed to the great cause of Christian education among the young, a help and a stimulus to a larger knowledge of the Church in the world.

W. A. LEONARD.

ST. JOHN'S PARISH, WASHINGTON, D. C.

Epiphany, 1883.

PREFACE TO THE SEVENTH EDITION.

In sending forth this seventh edition, it has been possible to add some material not available when the work was begun. Since 1883 a number of similar text-books have been prepared for our Church schools, for which we are very thankful. Several valuable histories of the American Church have been written, and new masters in historical research have arisen. This edition gives evidence of the importance for such text-books in our Church schools. The late George C. Thomas of Philadelphia used this history in his effective Bible-class work and it should be helpful to the laity and to beginners in more scientific study.

W. A. L.

TRINITY CATHEDRAL,
Cleveland, Ohio, July, 1910

CONTENTS.

CHAPTER		PAGE
I.—Institution of the Church—Founder—Powers — Features.....		9-12
II.—Organization of the Church—Apostles—SS. Stephen and Philip.....		13-18
III.—Universality of the Church—SS. Peter and Barnabas		18-20
IV.—Apostles and Evangelists—SS. Luke and Paul— Bishops and Elders.....		21-25
V.—Extension of the Church—First Council—Britain —Destruction of Jerusalem.....		25-28
VI.—SS. John and Peter—Ephesus and Rome.....		29-31
VII.—Apostolic Martyrs.....		31-35
VIII.—Doctrine and Practice—Creed and Sacraments...		36-38
IX.—Apostolic Fathers—Persecutions and Martyrs....		38-44
X.—Apologists—Their Works.....		44-51
XI.—Heresies and Errors.....		51-54
XII.—Church Government—Officers, Rites, Ceremonies, Sacraments.....		54-61
XIII.—Last Persecution—Emperor Constantine		61-65
XIV.—Council of Nice—Arius.....		66-69
XV.—General Councils—Heresies.....		69-78
XVI.—Spread of the Church—Britain—Druids—Saxons 79-83		
XVII.—Anglo-Saxons—Gregory the Great—Augustine— Scotland—British Saints.....		83-92
XVIII.—Moslems—Iconoclasts—Mahomet — Roman Mis- sions.....		92-97
XIX.—Charlemagne to Gregory VII.—Danes in England —Alfred the Great—Monks.....		97-106
XX.—Eastern and Western Churches—Russia—Norway —Germany—Hildebrand.....		107-113
XXI.—Gregory VII. to Innocent III.—Crusades—Ber- nard of Clairveaux.....		114-118
XXII.—Norman Conquest—Theologians—Archbishops..		119-125

CHAPTER	PAGE
XXIII.—Last Crusades—Innocent III.—Magna Charta...	125-134
XXIV.—Boniface VIII.—Waldenses—Inquisition—Dante —Petrarch—Avignon.....	134-141
XXV.—Wycliffe—Lollards—Reform—Smithfield—Coun- cil at Constance.....	141-149
XXVI.—Inquisition—Savonarola—Printing—Christian Ar- tists—Columbus—Luther—Calvin—Zwingle— Huguenots—Jesuits—Massacre of St. Bartholo- mew—Knox.....	149-165
XXVII.—Reformation in England—Causes—Independence —Scholars—Henry VIII. and his Divorce— Wolsey, Cranmer, More.....	165-181
XXVIII.—Development of Reformation—Bible—Monasteries —Foreign Scholars—Prayer Book.....	181-192
XXIX.—Edward VI.—Reformers.....	192-200
XXX.—Bloody Mary—Persecutions—Martyrs: Ridley, Latimer, Cranmer.....	201-208
XXXI.—Elizabeth—Prayer Book—Toleration—Brownists, Puritans, Sects, Theologians, Bishops.....	208-220
XXXII.—James I.—Puritans and Laws—New England— Charles I.—Laud—Persecution—Theologians	220-236
XXXIII.—Oliver Cromwell—Presbyterians—Intolerance— Ireland.....	236-240
XXXIV.—Charles II.—Restoration—Savoy Conference— Latitudinarians—Great Bishops—Scotland...	240-249
XXXV.—The Church in the East—France, Germany, America.....	249-254
XXXVI.—James II.—Romanizing England—Opposition— Seven Bishops—Jeffries—Non-Jurors—William and Mary—Scotland—Ireland—Queen Anne— Societies—Clergy.....	255-265
XXXVII.—Eighteenth Century—George I.—Wesleys—White- field—France.....	265-273
XXXVIII.—American Church—Virginia, Georgia, Pennsylva- nia, New York, New England—Puritans—In- dians—Keith and Talbot—Berkeley, Seabury, White—First Convention—Organization	274-284
XXXIX.—The Nineteenth Century—Theology in England— Evangelicals, Tractarians, Liberals—Great Leaders—Ireland, Scotland, Melanesia—Pan- Anglican Councils—Rome—France—Old Ca- tholics—Eastern Church.....	284-298
XL.—Church in the United States—Eminent Bishops— Theological Schools—Missions—Government —Schism—Sister Churches—Indians—Educa- tion—Sunday-schools—Sects—Relations with England—Woman's Work—Church Congress —General Outlook.....	298-312

INTRODUCTION.

Many words cannot be needed to urge the importance of instructing the children of the Church, in the Church's history. Probably such instruction was never more important than it is at this very time.

Multitudes of works are written *about* Church history, in these days, which are written on a preconceived theory, and which, therefore, finally resolve themselves into special pleas for the theory adopted. Figures are trustworthy only when they have not been manipulated for some special purpose, and the same holds true of facts. Manipulated facts and figures can only lead people astray, or, at all events, only worry and puzzle them. Let the preconceived theory, and the manipulation of facts consequent upon it, be taken out of many a pretentious Church history, and the collapse would be total. But how comparatively few persons are able to do this; and that because the real facts have never been learned by them. One must understand what is real before one can separate it from what is illusive. And the real must be seen in the dry light of truth and not through the misty or colored medium of theory, in order to be appreciated. These considera-

tions suggest one prominent use of a manual like the present.

Then again, when any history is read, how much confusion ensues unless some division of periods and connection of epochs, some lay out, in short of the field under which details arrange themselves, is kept in mind. Without this any history—all history—becomes a jumble of facts without order and meaningless, like the bits of a dissected map before they are joined together.

Who ever looked on that dreary row of volumes in some large library, stretching along the shelves that held it, in appalling uniformity, and lettered “Universal History,” without a shudder? Who ever tried to read a volume made up of scraplets of fact, unconnected, except in sequence of time, without the feeling as he laid down the book that it was much like reading the little extracts from good writers placed under the words in Johnson’s Dictionary, of which the worthy Scotchman said, they were “bra’ stories, but unco short?”

No real knowledge of history can ever be gained in this way. All that remains in the mind and memory must be a *moles valde indigesta* of disconnected events and facts. On the other hand, let some great historic points be once fixed, around which events and facts may crystallize, and in which they may find their proper centre, so adjusting themselves to it and to each other, and order immediately takes the place of confusion, and hopeless perplexity gives way to intelligent comprehension.

Now this process of separating the real from the imaginary, and reducing the real, so separated, to

some sort of order, is all we have to ask. We have no need to fear or to blink the facts of Church history. We have no need to substitute theory for truth, nor to make history to order. On the contrary, all we do need, whether to establish our own people or to enlighten others, is to have the real story truly and intelligently told. So told, it must, we believe, lead to one inevitable conclusion. History may be never so distasteful to the ultramontane Romanist, or to one who, striving to get as far from ultramontanism as possible, sweeps round the circle and touches it at last, but to us history has no terrors and no frowns. To us it comes always as a friend, never as a foe.

Obviously, the earlier the foundations of this historical knowledge are laid, the better it will be for the Church as well as for the individual. Few things will tend more to prevent people from being "tossed to and fro and carried about with every wind of doctrine," and from falling into "the factious maintenance of groundless opinions," than such a competent knowledge of Church history as every well-instructed Churchman ought to possess. It may be true that just now there is a tendency on the one side to develope history out of a claimed infallibility, and on the other to develope it out of one's individual self-consciousness; but such tendencies can never stand the test of time, and an early training in the truth will be the best safeguard against both.

Proper training, or rather the foundations of it, this manual is intended to provide; and does in my opinion, (from such parts of it as I have had opportunity to examine,) really provide. This opinion is

so fortified by that of others, whose judgment I should far prefer to my own, that I have no hesitation in expressing it, and with it the hope that the volume may be widely used to the glory of God, and the better understanding of the wonderful history of the Kingdom of our Lord.

J. W.

MIDDLETOWN, CONNECTICUT,

January, 1883.

HISTORY
OF THE
CHRISTIAN CHURCH.

I.

INSTITUTION OF THE CHURCH.

What is History ?

History is a written narrative of past events.

What two grand divisions in History ?

Sacred and Profane.

What is Sacred History ?

Sacred History is the story of God's dealings with man, as given by inspiration in the Holy Scriptures.

What is Profane History ?

Profane History is the story of the rise and fall of nations, as told by uninspired writers and chroniclers.

What is Church History ?

Church History is the authentic account of the founding and preservation of the Holy Catholic Church, from the day of Christ down to this present time.

Did God's Church exist on earth before the coming of Christ ?

Yes. It began in Eden, and continued through the ages, sustained by Jehovah.

Institution of the Church.

Where can we learn about it ?

In the Holy Bible.

Who founded the Christian Church ?

Jesus Christ, our Blessed Saviour.

What was the door of entrance into the Church ?

The Sacrament of Holy Baptism, commanded by our Lord.

What then is the Visible Church ?

The Visible Church is that great multitude who have been baptized, who constitute the "Mystical Body of Christ, the blessed company of all faithful people."

Who were the first leaders of the Church ?

The twelve Apostles.

Repeat their names.

"Now the names of the twelve Apostles are these: the first Simon, who is called Peter, and Andrew his brother, James the son of Zebedee, and John his brother, Philip, and Bartholomew, Thomas, and Matthew the publican, James the son of Alphaeus, and Lebbaeus whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed Him."—St. Matt. x. 2, 4.

What does Apostle mean ?

Apostle means one *sent* forth. The Saviour said, "Behold I send you forth as sheep among wolves," and, "Go ye into all the world."

Were there more than twelve Apostles ?

Yes. Matthias, St. Paul, Barnabas, Epaphroditus, James the Lord's brother, and others.

What were the Apostles to do ?

The Apostles were to preach, administer the Sacraments, and govern the Church ; thus setting

forth the prophetical, priestly, and kingly offices of our Lord, as His ambassadors, truly representing Him.

Who gave these powers ?

The Son of God.

What kind of powers are they ?

Divine, because of their Author.

Who was the first Apostle ?

St. Peter, perhaps, because first called. (St. Andrew comes first in St. John i. 41-43.)

Was he superior to the others ?

No, the Apostles were equals in office.

What were St. Peter's characteristics ?

Courage, impetuosity and rashness.

What did our Lord say to him ?

"Thou art *Petros* (a stone), and on this Rock I will build my Church."—St. Matt. xvi. 16-18.

Why did Christ say this ?

Because St. Peter had just confessed, "Thou art the Christ, the Son of the living God."

What did our Lord mean ?

He meant that Peter was an earnest advocate of His Divinity, *and on that truth*, as from a "corner-stone," the future Church should rise into the light.

What do St. Paul and the Prayer Book say on this subject ?

"The Church, built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone."—Eph. ii. 20. (Feast Collect for SS. Simon and Jude.)

Is St. Peter either the Head, or the Corner Stone of the Church ?

No, Jesus Christ is both ; and the twelve Apostles are equal as foundations.—St. Luke xxii. 24.

What is the Church called ?

The Body of Christ, the Bride of Christ, the Keeper and Guardian of the truth.

Can the Church die, or cease to exist in the world ?

No, for the Saviour said, "The gates of hell shall not prevail," and "Lo, I am with you always, even unto the end of the world."

Mention four essential notes or marks of the Church.

One, Holy, Catholic, and Apostolic.

Explain their meaning and application.

The Church must be at unity, as Christ is one with the Father : It must be Holy, as the Lord is Holy : It must be Catholic or universal, and for all men : It must have an Apostolic ministry.

Mention four features of the Church in this world.

1. Growth. 2. Good influence. 3. Universal spreading. 4. Containing good and bad elements.

What parables show this ?

1. The mustard seed.—St. Matt. xiii. 31, 32, 33.
2. The leaven.
3. Both of the above parables.
4. Wheat and tares, and the drag net.—St. Matt. xiii. 24-31, and 47-51.

NOTE.—The pupil should narrate these parables and apply them to the subject. (Read Article XIX. in the Prayer Book.)

(Consult Sadler's Church Doctrine and Bible Truth.)

II.

ORGANIZATION OF THE CHURCH.

How long after the Resurrection did our Saviour remain upon earth?

Christ staid on earth after his Resurrection forty days.—Acts i. 3.

Of what, in that time, was he teaching the Apostles?

“The things pertaining to the Kingdom of God,” *i. e.*, instructing them concerning the founding and development of the Church in this world.

How many days between the Saviour’s Ascension, and Pentecost?

Ten days, called days of expectation.

What did the Apostles accomplish in that short time?

The Apostles elected Matthias to fill the place of Judas the betrayer, and “he was numbered with the eleven,” the divinely commissioned founders and rulers of the visible Church.

Give an account of the descent of the Holy Ghost at Pentecost.

The Apostles were probably in one of the porches of the great Temple at Jerusalem, when they were astonished by the noise as of a rushing mighty wind filling the place: and as they wondered, behold cloven tongues of fire lighted upon the head of each Apostle, and they were filled with the Holy Ghost, being able to speak foreign languages, through this miraculous power, and therefore it was called “the gift of tongues.”

What then happened?

Many thousands of the Jews assembled, when Peter and the eleven preached the first sermon in the Christian Church. It was so clear and con-

vincing that multitudes believed: and that day three thousand were baptized by the Apostles.

When then was the Christian Church born?

The Christian Church was born on the day of Pentecost, our Whitsunday.

How were so many people baptized?

Doubtless by affusion or pouring of water on their brows, and in the name of the adorable Trinity.

Could they all have been immersed?

No, for there were no lakes or streams of water near or in Jerusalem. The pools of the city were probably not available.

NOTE.—The teacher might read articles on the Pools of Siloam, Bethesda, Solomon, Hezekiah, &c., in Smith's Bible Dictionary.

Of what at that time did the Church consist?

The twelve Apostles, who were the Ministry, and the baptized believers.

Was not the Ministry absolutely necessary at the beginning?

Of course, for it was the Ministry who admitted converts by baptism into the Church.

Did the people elect the Apostles?

No, our Saviour *chose* them. They then went forth and brought the disciples into the fold.

Give an illustration of the formation of the Church.

A living root, from which the trunk, branches, twigs, leaves, flowers, and fruit, proceed in regular order and growth. It would not be possible to make a collection of all these parts, and then add them to the trunk and root. First, Christ; then the Apostolic Ministry; then the believers. This is God's way, and the true way.

What are the historic facts of this growth?

First, 3000 souls; then there were added daily those who were being saved: then 5000 were con-

verted ; then multitudes, both of men and women : and finally, " a great company of the Jewish priests." Thus the Church increased in numbers, while it continued steadfast in the Apostles' doctrine, fellowship, breaking of bread, and the prayers."—Read Acts ii. 42 ; iv. 4 ; vi. 7.

Where was the central and local source of the Church ?

In the city of Jerusalem. A single congregation of united believers, from which others in time went forth, and others from them again.

Did the Church at the beginning meet with any opposition ?

Yes ; from the Sadducees, who first threatened, beat, and imprisoned the Apostles.—Acts iv. and v.

Why was this ?

Because the Jews thought, if they could destroy the leaders of this new, popular, and rapidly increasing religion, the followers would soon be dismayed.

Were the early converts rich or poor ?

The majority were doubtless poor, and from the lower classes ; and hence a general and common purse or treasury was formed, out of which the poorest and weakest were supported.

Could the Apostles attend to all this work, and enlarge their other labors ?

No ; and therefore it was necessary to set aside a band of official and authorized workers or ministers.

What were these new clergy called ?

Deacons, or ministers.

How many were first ordained ?

Seven; Stephen, Prochorus, Nicanor, Philip, Nicolas, Parmenas, and Timon.

How were they set aside ?

First the people chose them out of their own num-

ber; then they were placed before the Apostles, who, after praying, laid their hands on them.—Acts vi. 3–6.

What would you call this ?

An Apostolic Ordination.

Were these Deacons, Laymen now, or officially authorized clergy ?

They were of course divinely and sacredly set aside for a special and peculiar Office, and thus by the laying on of hands invested with gifts and ministerial powers.

What were their duties ?

Fourfold. 1. To serve the tables—*i. e.*, to assist in the Holy Communion. 2. To distribute alms. 3. To preach. 4. To baptize.—Acts vi. 1–3, and Acts viii. 5, 12.

Is this Office still in existence, or has it ceased ?

It is still in existence and will ever continue as the lowest order in the sacred ministry—and with the same functions as in the early day of its origin. It was found at Philippi (Phil. i. 1), is recognized in the Epistle to Timothy, and appears in all Church history.

Tell the story of the first martyr.

The first martyr was one of the seven Deacons, St. Stephen. A bold, brave preacher. For his defiance of the Jews he was imprisoned and tried by the Council. His chief persecutor was a young Pharisee, named Saul. His death was by stoning, outside the city walls, and in dying he saw heaven open, and Jesus standing to receive and welcome his spirit.—Acts vii. 54–60.

Was not this a terrible blow to the young Church ?

Yes ; and a persecution of all the disciples of Christ followed—so that they were obliged to flee in

every direction from their homes in Jerusalem, seeking safety in the towns and villages of Judea and other sections.—*Acts viii. 1.*

Who stayed at Jerusalem ?

Only the Apostles bravely remained at their post.

Tell the story of Philip the Deacon.

He fled to Samaria. There he preached earnestly and gathered together a large band of converts, whom he baptized. Then he sent to Jerusalem for an Apostle, and St. Peter and St. John came down and *Confirmed* the new disciples by the laying on of hands, and they received the Holy Ghost.—*Acts viii. 14-17.*

Was this necessary ?

Certainly, for otherwise we are not told that they could or would have received the gift of the Holy Ghost in its fulness ; and surely if Confirmation was *not* requisite, the Apostles would not have risked their lives in those times of persecution by journeying all the way from Jerusalem to Samaria in order to administer this rite.

Why could not Philip have administered confirmation ?

Because he was but a Deacon. Only the Apostles could confirm the faithful. St. Paul confirmed at Ephesus.—*Acts xix. 6.*

Was it to be a permanent rite ?

Yes ; for it is mentioned as the sequel to Baptism in *Heb. vi. 1, 2.*

Is it still in use in the Church ?

Yes, and has been so during the ages of Christianity.

How would you illustrate it ?

In Holy Baptism we are recruited or mustered

into the army of our Lord ; but in Holy Confirmation we are equipped and armed for the warfare against the world, the flesh, and the devil, with the “whole armor of God,” the sevenfold gifts of the Holy Ghost.—Ephesians vi. 10—18.

What is done in Confirmation ?

The candidate *confirms* the Baptismal vows ; and is then *confirmed* by the laying on of Apostolic hands.

(Read “Milman’s History of Christianity.”)

III.

UNIVERSALITY OF THE CHURCH.

Was the Church of Christ to be restricted and confined to the Jews ?

No, it was to the *whole world* — to all races, tongues, colors, and peoples.

What is the Church then called in the Creeds ?

Catholic, which means *universal*.

Up to the time of Christ, how was God’s Church described ?

As the Church to the chosen people, the children of Israel, or the Jews.

What were the rest of mankind outside the Jewish Church called ?

Gentiles, which means, ‘belonging to the other nations.’

How did the Jews regard the Gentiles ?

As common, unclean, and unfit to associate with.

What effect did this produce ?

It made the Jews haughty, arrogant, conceited, and narrow-minded.

Who was the first preacher to the Gentiles ?

Jesus Christ ; Who, while yet a Babe, was mani-

fested to the Magi or wise men from the far eastern lands ; and Who afterwards, when the Jews rejected Him as a Messiah, turned to the gentiles of Syria and gave them His gospel.

Who was the first Apostle to the Gentiles ?

St. Peter, but he was soon succeeded by St. Paul, who is always known as their great leader.

Tell the story of St. Peter's mission to Cæsarea.

He went by Divine direction, first to Joppa. There he had a vision in which he saw a great sheet let down at the four corners from heaven, filled with *all kinds* of beasts, and when he was told by an angelic voice to kill and eat of the animals thus miraculously before him, he said, that as a Jew he could feed only on what was *clean*. Then he was rebuked and told that what "God hath cleansed he must not call unclean or common."—Acts x. 1-16.

Explain his vision.

The Jews considered themselves the only true children of God ; but now through the universal redemption by Jesus Christ, *all mankind stood equal* as children in the presence of the Heavenly Father. And so St. Peter learned that the *Gentiles* were to be received into the Catholic Church as well as the Jews.

What did St. Peter then do ?

He went then to Cæsarea, to the house of Cornelius, a Roman officer, a gentile, and upon his confession of Christ, baptized him, as the *first* heathen convert to the Cross.

What was the effect of this act in Jerusalem ?

It created a great excitement among the believers, for as yet they were *Jewish* Christians.

But St. Peter explained the entire matter and told of his vision, so that the whole Church rejoiced and gave glory to God for this enlargement of His work.

Was the knowledge of the Gospel now spreading?

Yes, the sorrows and trials of the persecution had wrought a good result, so that by the scattering of the disciples, the truth was carried to Phœnicia, Cyprus, and Antioch.

Where was Antioch?

North-west of Jerusalem, a Roman or Gentile city, and the radiating centre of the Gentile Church, as Jerusalem was the centre of the Jewish division of the Church.

How was the Gospel preached?

As Jesus had done. First to the Jews, and second to the Gentiles.

What was the topic or argument which the Apostles always presented?

Invariably the *Resurrection of Jesus from the dead*. They did not preach a *dead Saviour*, but a *living Lord*. “If Christ be not risen, then is your faith vain.”

What prominent and good man appears at this point?

Barnabas—*i. e.*, the Son of Prophecy or Consolation. A prophet and missionary apostle.

Where did he teach?

In Antioch; where, by his zeal and persuasion, “much people were added to the Lord.”

What great man is now brought before us?

Saul of Tarsus, the most influential young Jew in all the nation.

(Read Conybeare and Howson’s Life of St. Paul.)

IV.

APOSTLES AND EVANGELISTS.

Were there any very eminent Jews who had acknowledged Jesus as the Messiah at this time?

But very few, and they took no special part in the work of the Church.

Name some of them.

Nicodemus, and Joseph of Arimathea, both of them members of the great Sanhedrin or Council; perhaps Barnabas was a prominent citizen.

Give an account of the conversion of Saul.

He was full of hatred against the Christians, or Nazarenes as they were called. On the way to Damascus, where he was about to arrest some of the disciples, he was struck down to the ground, and heard the voice of Jesus calling. He recognized the Divine summons and clearly saw his crucified and now glorified Lord, and being broken in spirit, and blind, was led into Damascus, helpless and confused.—*Acts ix.*

What then happened?

For three days he remained blind. Then while meditating on all that had occurred, he became convinced and converted, and believed on Jesus as the Christ. He was immediately baptized by Ananias, a disciple, who was either a priest or deacon, and his sight returned. At once he began to preach the gospel of Jesus in the synagogues. The Jews were astonished at the change in his doctrines, and soon turned on him, and would have killed him, but he escaped by night and went back to Jerusalem,

where Barnabas presented him to the Apostles. Here, too, he preached very boldly; and afterwards went to Tarsus, his native city. For three years he was in the Arabian deserts, preparing for his great Apostolic work: and then he takes his place as the Preacher unto the Gentiles.

Give a brief outline of his early life.

Of the tribe of Benjamin; born at Tarsus; a Roman citizen, taught the trade of a tent-maker, instructed at Jerusalem as a lawyer under Gamaliel,—who was the greatest Rabbi of his age—a rigid and bigoted Pharisee, and the most promising young Jew of his generation. He was conspicuous in the persecution and death of St. Stephen, the first martyr.

(Consult Farrar's Life of St. Paul.)

Who was king of Palestine?

Herod Agrippa, the grandson of Herod the Great.

What terrible event marks his reign?

A persecution of the Christian Church.

Who suffered?

Many disciples, but the chief was St. James the Apostle, and brother of the beloved St. John. He was put to death by the sword. St. Peter was imprisoned, but miraculously delivered by an angel.

What became of Herod?

He died a horrible death, being eaten of worms.—*Acts xii. 21–23.*

Who made Saul an Apostle?

Jesus Christ; who had *called* him and *sent* him forth to do His work, as He had *called* and *sent* the other Apostles.—*Gal. i. 1.*

What do we find in the Book of Acts?

A history of the first struggle of the Christian

Church, the acts or doings of some of the Apostles, and the principal works of St. Paul.

Who wrote this Book ?

St. Luke the Evangelist, who was a companion of St. Paul in his missionary journeyings.

When was Saul's name changed to Paul ?

On his first great missionary trip, at Paphos, the heathen capital of the island of Cyprus. Saul was the means of converting *Sergius Paulus*, the Roman governor, whom he baptized. After this he is called Paul.—Acts xiii. 9.

What section of the country did Paul visit on this first journey ?

Asia Minor—preaching in Perga, Antioch, Derbe, Lystra, and other places.—(Consult the maps.)

After baptizing converts, did the Apostles leave them to their own devices ?

No, they confirmed them ; and then they ordained elders or priests in every city, to be the ministerial heads of these first mission stations.—Acts xiv. 22, 23.

Mention other places where this order of elders or priests is found.

Ephesus (Acts, xx. 17). Philippi (Phil. i. 1). Crete (Titus i. 5.)

Is it confined to the Gentile Churches ?

No ; we find it at Jerusalem (Acts xv. 4, 6), and in the Jewish Churches throughout the world (St. James v. 14. 1 St. Peter v. 1).

Prove its permanency.

Recognized in the Epistles, it appears in history ever afterwards.

Its position ?

Clearly placed *between* the Apostles and Deacons.

What Orders have we now ?

Three: viz., Apostles ; Elders, Bishops, or Presbyters ; and Deacons.

Explain the words Elders, Bishops, or Priests.

In the Greek language in the New Testament, they mean the same thing, *i. e.*, they represent an officer of superior position and direction. This was the Christian Priesthood.

To what does it correspond ?

To the Jewish Priesthood.

After all the original Apostles were dead, what happened ?

Their authority, and governing powers were transmitted to their successors, who, from proper motives of modesty, refused to be called Apostles, and took, or were given, the title of Bishops.

What does the word Bishop mean ?

It comes from a Greek word, *Episcopos*, which means an *overseer*, or a *chief shepherd*. Hence we speak of an Episcopal Church, or *Bishop Church*.

What do Bishops oversee ?

The churches and minor clergy under their control and government.

What are their powers ?

Apostolic, viz., to Confirm, Ordain, and govern the Church of Christ.

What authority is there for the above statements ?

The early writers all speak of these facts, and the universal Church accepts it as truth.

Were *all* the gifts and powers of the Apostles continued after their day ?

By no means. They had power of God to work miracles, to speak with tongues, and prophesy. These were called *extraordinary powers*, and were not transferred to others. But the *ordinary* powers, of

preaching, administering sacraments, imposition of hands and governing the Church, were and are transferable to their successors in office.

What great divisions of the Church of Christ in the world to-day are governed by an Episcopate, or by Bishops?

The Anglican (or English Church), the Russo-Greek, the American (or Episcopal), the Old Catholic, and the Roman Church. (*The Jansenist and some smaller churches are also governed by Bishops.*)

Are these Churches Apostolical?

They are, because they have an historic succession of Clergy; although they differ from each other in many other matters.

Is the Apostolical ministry necessary?

It is for the complete government of the Church, and for the valid and right administration of the Sacraments.

[Conybeare and Howson's Life and Epistles of St. Paul are recommended for reference.]

V.

EXTENSION OF THE CHURCH.

How were the Hebrews and all converts to their religion admitted into the Jewish Church?

By the rite of Circumcision, which Jehovah gave to the Patriarchs.

What Sacrament took its place in the Christian Church?

Holy Baptism, commanded by our Lord.

Was Circumcision then necessary?

No; on the contrary, it was set aside, and was not required in the new Dispensation.

Did the Jewish Christians agree to this?

No; for many years they stirred up trouble on this account.

At last what result was accomplished?

A great Council—the first held by the Church—was summoned at the mother city of Jerusalem, to consider the whole subject.

Of whom was this Council composed?

Of Apostles, Elders, and brethren.—Acts xv. 6, 22, 23.

Who were the brethren?

The laity, or believers.

Who presided at the Council?

St. James-the-less, the Bishop of Jerusalem.

Why did not St. Peter preside?

Because he was not the Bishop of Jerusalem.

What was his position at this time?

He was the Apostle to the Jews, and was busy, doubtless, in preaching the Gospel to them in Palestine.

What was done at the Council?

There was much disputing and argument on each side of the question. St. Peter spoke, and Barnabas and Paul related their experience in admitting Gentiles to the full privileges of the Church of Christ; and St. James, as President, gave the final decision.

What were the exact words of his decision?

“Wherefore, my *sentence* is,” &c.—Acts xv. 19.

What did the Council then do?

It sent forth a pastoral letter to all the churches, announcing the decision—that the Gentiles should not be disturbed in the future.

Did the matter rest here?

No; but it gave much trouble for at least a

hundred years. The unyielding, and bigoted spirit exists to-day throughout Christendom.

How far had the Church been extended at this time?

It had been planted in Asia, Africa, Asia Minor, and Europe.

Where was its great centre?

Still at Jerusalem; from whence, as a sun, the bright rays of Heavenly truth went forth to the world.

Who carried the Church into Europe?

St. Paul. From Troas in Asia Minor, he crossed over the sea to Neapolis in Macedonia.

(Examine the maps.)

What great cities did he visit?

Philippi, Thessalonica, and Corinth. He founded strong Churches in each, and afterwards wrote epistles or letters to them, which are inspired, and found in our Scriptures.

What other principal cities did he visit?

Athens, and Ephesus. In the latter place he lived for two years, and wrote to the Church there a very beautiful epistle, from Rome.

How far west did he travel?

To Rome, and probably to Spain and Gaul, and from thence across the channel into Britain.

What reason have we for believing that St. Paul established the Christian Church among the savages of Britain?

Ancient history and traditions say that he visited the Islands of the West. The Roman army had conquered the inhabitants of Gaul and Britain, and had built great military roads across the country, and on these highways the Apostle to the Gentiles doubtless made his missionary journeys. He seems to have gone wherever the Roman soldiers had made their advances. (Consult "St. Paul in Britain, by Morgan.)

If he visited Britain, would he not have established his mission permanently?

Undoubtedly, for wherever he founded a Church he ordained a ministry which should perpetuate the work thus Apostolically begun. Joseph of Aramaea and others are supposed to have preceded St. Paul in preaching the Gospel in Britain.

Describe St. Paul's death.

He went to Rome, the Imperial city, where he was imprisoned for many months. At last he was tried, before the Emperor Nero, in the tribunal of the Palace of the Cæsars, and condemned to death. He was beheaded outside the walls of the city, and a magnificent church marks the supposed spot.

In what year did he die?

A. D. 64 or 68.

Did St. Paul leave any pupils or disciples?

Yes, a goodly number; among them were Timothy, Titus, and Clement.

What great event occurred in the year 70, A. D.

The destruction of Jerusalem by the Romans under Titus, which Christ had foretold forty years before.—St. Luke xix. 41-44.

What effect did this have on the Church?

It broke up the work in that great city, and from henceforth, several central points are to be found, from which the Apostolic clergy went out to their labors.

VI.

THE APOSTLES.

When we leave the New Testament, what authorities can we find for our knowledge of Church history?

The accepted, and unquestioned writings of men who lived in the days we wish to study.

Have we any such writings?

Yes, a large and valuable treasury of truth and fact.

Are these writings valid and credible?

Yes, they have been tested, and proved.

Mention some of the historians.

The Apostolic Fathers, Josephus the Jew, and Eusebius. [We shall study their lives later on.]

If we wish to know of the labors and deaths of the Apostles, where must we look?

To these, and other writers.

Who was the last Apostle?

St. John the Divine. He lived till the year 100, A. D., and survived the fall of Jerusalem.

Where was the special field of his labor?

In Proconsular Asia, at the city of Ephesus.

What was his peculiar work?

To bring about a union between the Jewish and Gentile elements in the Church.

What punishment did he endure for the sake of Christ?

He was banished to the rocky island of Patmos by the Emperor Domitian, in the year 95, A. D.

What wonderful book of inspiration did he write there?

The Revelation, or vision of Heavenly things.

What legend have we of St. John?

He was thrown into a cauldron of boiling oil, but was miraculously saved by the interposition of God.

Where did he die ?

In Ephesus, and by natural causes. All the other Apostles suffered martyrdom.

Mention some facts of his apostolic labors.

He wrote a Liturgy or Communion office, which was used in Ephesus and Asia Minor. He travelled west into Gaul, and did much work, and gave to the Christians there, and also in Britain, the Liturgy which has been used in the English and American Churches even to this day.

What would you call St. John ?

The connecting link between the Apostles of our Lord, and their successors in the centuries that follow.

(Read Macdonald's Life of St. John.)

What became of St. Peter ?

He appears for the last time in Holy Scriptures at Antioch, where he had a quarrel with St. Paul, who "withstood him to the face, because he was to be blamed."—Gal. ii. 11.

When did he die, and how ?

He was probably crucified at Rome, dying either with St. Paul or near that time.—A. D. 64–68.

Is this a positive fact ?

No, but it is very probable.

Was St. Peter ever Bishop of Rome ?

Never. Indeed it is a grave question, whether he was ever in the Imperial city, except to be tried, and to die.

Could he then have founded the Christian Church in Rome ?

No, St. Paul was undoubtedly the first Apostle who preached the gospel in the Emperor's city. The book of Acts gives us elaborate accounts of his devoted labors there, and his rare and beautiful Epistle

to the Romans ought to be sufficient evidence on this point.

Do the Holy Scriptures mention St. Peter as having ever labored in Rome?

No, there is not a single word of such suggestion; and St. Paul does not throw out an intimation that any other Apostle had *preceded* him there, or was *associated* with him.

If the statement should be made, then, that St. Peter *was* Bishop of Rome, how would you answer it?

By referring to Holy Scripture as being absolutely silent on the subject; by the general testimony of the ancient writers: and by the fact that he was well known as the Apostle to the Jews, laboring in Palestine for their conversion to the Church of Christ.

(Read Robertson's History of the Christian Church.)

(Schaff's History of the Apostolic Church may be read with profit by the teacher.)

VII.

APOSTOLIC MARTYRS.

What is a martyr?

One who *testifies*, or *witnesses* to the truth with his blood.

How did the original Apostles die?

All except St. John were martyred. The accounts we have of their lives are principally legendary.

Give an account of St. Andrew's work and death.

He went over into Greece and thence to the North-East, founding the Church at Byzantium (now Constantinople). He died at Patræ, in Greece, by crucifixion.

What became of St. Philip?

He labored in Phrygia, Asia Minor, where he met with a violent death, being crucified at Hierapolis, near Laodicea. He survived the destruction of Jerusalem, and is believed to have been identified with the introduction of Christianity into Russia.

Where did St. Thomas work and die?

In India, where to this day his disciples are to be found in large numbers.

What traditions and facts have we of St. Thomas?

When journeying and laboring in Persia and India, he met the Magi or Wise Men who had seen our Lord. He baptized them and made them his followers. The Portuguese, after their voyage around the Cape of Good Hope to India, first learned of the work of this Apostle in those Eastern lands. He was murdered while on his knees at prayer, by being thrust through with darts and a spear.

What do you know of St. Bartholomew?

He also labored in the East, preaching the Gospel in Arabia and India. Thence he returned to Asia Minor and preached in Armenia. He was beheaded, though another tradition states that he was crucified with his head downward.

Give an account of St. Matthew's services.

About thirty years after the Ascension of our Saviour, he wrote the Gospel bearing his name, that he might convince the Jews that Jesus Christ was their promised Messiah. He journeyed in Parthia, and especially through Ethiopia, where he was martyred at a city called Naddabar. It is narrated that his head was cut off by a halberd or battle-ax.

What do we know of Simon the Canaanite?

He was called a Zealot; there are several traditions

concerning this Apostle. One states that he lived to be one hundred and twenty years old, and was crucified by the Emperor Trajan. Another story tells us that he preached the truth in Egypt, and Northern Africa, and then went over to the British Islands, and to the frozen north, where he was crucified.

Give an account of St. Judas, called Lebbæus and Thaddæus.

He is said to have travelled up and down through Judea and Galilee. Then he planted the Church in Libya and at last in Persia, where he was cruelly put to death for openly opposing the magicians.

What became of St. James the Less?

He was the Bishop of Jerusalem. On a certain occasion he stood upon one of the towers of the city wall, and addressed the multitudes concerning the holy truth. The Pharisees and Rulers were so enraged that they hurled him over the wall, where he was mangled on the jagged rocks below. But he was not quite dead; and so rising to his knees he prayed for his enemies—when a wicked Jew came up behind and killed him with a club.

What became of St. Matthias?

He preached vigorously in Palestine, and then in Ethiopia, where he suffered martyrdom.

Does the Holy Church commemorate these saintly Apostles in any way?

Yes. She has appointed beautiful services in remembrance of each of them in her Prayer Book.

Who were the Evangelists?

St. Matthew, St. Mark, St. Luke, and St. John.

What does Evangelist mean?

The messenger of good tidings.

Were these writers, Apostles?

St. Matthew and St. John were Apostles, but St. Mark and St. Luke were not. We have already spoken of the former two.

Give an account of St. Mark.

He was a disciple and companion of St. Peter. Perhaps he was a priest of the Christian Church. He preached fervently in Alexandria, Egypt, and in the north of Africa, converting many to the faith. This was near the end of Nero's reign.

How did he die ?

He enraged the idolaters by his opposition to their practices, so that while he was celebrating the services at Easter they forced him from the Church, binding his feet with ropes, and dragging him about the city streets till life was extinct. His body was then burned, but the devout Christians gathered the ashes and buried them ; afterwards they were carried from Alexandria to Venice. The beautiful Cathedral there is dedicated to his memory. His Gospel was written in Rome, about 60, A. D.

What do you know of St. Luke ?

He was born at Antioch, where he became learned in arts and sciences, being a physician. Associated with St. Paul he was a devoted missionary. He wrote the gospel bearing his name, and the Book of Acts. He lived in Rome, and is said to have afterwards returned to his own country, where he practised his medical profession till his death. He wrote his Gospel about 64, A. D.

When and where was St. Matthew's Gospel written ?

About the year 50, A. D., in Palestine.

When and where was St. John's Gospel written ?

In the year 97, A. D., at Ephesus.

(*Note.*—Require the pupil to read up and give account of the Gospels and their authors.)

What are the ancient and historic symbols of these Gospels?

The four beasts seen in Ezekiel's vision—the man, the lion, the ox, and the eagle.

How are they applied?

The human face is assigned to St. Matthew, because he wrote of the humanity of our Lord. The lion represents St. Mark, because he proclaimed the kingly and royal character of Jesus the son of David. The ox represents St. Luke, for he sets forth the sacrificial nature of the Redeemer: while the eagle represents St. John, who soared sublimely to the Divinity of Christ.

Was the New Testament written before or after the founding of the Church?

It did not appear *in its present complete state* till after the year 100, or after the death of St. John. Up to this time the Church had been directly taught by the Apostles themselves concerning the great doctrines of Christ.

Give a beautiful story or tradition of the apostles.

On parting from each other at Jerusalem to go forth into the world and found the Church, they each announced a doctrine of the Faith delivered to them; and in this way the Apostles' Creed was formed.

What does Creed mean?

It is derived from *Credo*, “I believe.”

VIII.

APOSTOLIC DOCTRINE AND PRACTICE.

Was there anything to hold the Church together after the death of the last Apostle?

Certainly. The presence of the Holy Ghost, and the officially authorized and ordained ministry.

Were there no internal rules, methods, and customs?

Yes. "They continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in the prayers."—Acts ii. 42. (See Revised version.)

What is doctrine?

It means teaching; and in a theological sense refers to unalterable and unchangeable truths, which must be held.

Where can you find a form of Apostolic doctrine?

In the Creeds.

From what do the Creeds spring?

From the Baptismal formula, of which they are but paraphrases—the name of the Adorable Trinity, God the Father, the Son, and the Holy Ghost.—St. Matt. xxviii. 19.

Where do you find other Apostolic doctrines?

In the Holy Scriptures.

Give one verse from an epistle to prove this.

In Rom. vi. 17, St. Paul writes thus:

"Ye have obeyed from the heart that form of doctrine which was delivered you."

What was the Apostles' fellowship?

It referred to the properly authorized and ordained ministry, and an abiding in the same.

Had the Apostles power to punish or discipline the under clergy and brethren ?

Yes, and several instances are given in the Acts and Epistles. The death of Ananias and Sapphira is a prominent example; heretics or deniers of truth were rejected—*Titus iii. 10*; and the priesthood might be tried and punished.—*I Tim. v. 19*.

Were the Apostles and Clergy to be supported by the people ?

Yes, for we are told that “the laborer is worthy of his hire,” and “they who preach the gospel should live of the gospel.”

What was the “breaking of bread?”

The Holy Communion of Christ’s Body and Blood.

What Jewish ceremonial did it supersede ?

The Passover feast.

What is the Holy Communion called ?

The Lord’s Supper, and the Eucharist or Feast of Love.

What are the parts of this Sacrament ?

Bread and wine, which the Lord hath commanded. These are the outward and visible signs ; while the inward and spiritual grace is the Body and Blood of Christ, received by the faithful who partake.—*I Cor. x. 16*, and *xi. 26*. (Turn to the Catechism.)

What do you mean by *the* prayers ?

A set and recognized form of words which all Christians used in their public worship.

Prove this from Holy Scriptures.

The Jews always used forms of prayer. In *Acts. iv. 24*, it states that they “all lifted up their voices to God with one accord.”

What other reason can you give ?

The testimony of early Church history.

What postures were used ?

Standing, or kneeling.—Acts xx. 36, and i Tim. ii. 8.

What other customs are found as existing in apostolic worship?

Fasting,—Acts xiii. 3, and xiv. 23; and almsgiving.—Rom. xii. 13; Gal. vi. 10; Heb. xiii. 16.

Why is there not more testimony to these matters in the Scriptures?

Because the New Testament was not written for many years after the Church had been fully and carefully organized, and then they simply *recognized what was universally accepted* and in use. (See Westcott's "*Bible in the Church.*")

IX.

APOSTOLIC FATHERS.

Now that the Church was organized, did all things work smoothly?

By no means. Persecutions of greater or less severity followed, and the believers were sorely tried and tested.

What was the cause for persecution?

The Emperors were heathen, and jealous of their religion; they feared lest Christianity should injure their superstitious vanities, and therefore they endeavored to exterminate the followers of Christ.

How long did this feeling exist?

For three hundred years, till the Emperor Constantine, who was the first Christian ruler.

When did the Jews cease their persecutions, and why?

About the year 135-137, A. D., a great rebellion broke out in Palestine. The Jews had been ground down by their conquerors, the Romans, and now they revolted under the leadership of a man surnamed "Son of a Star." This rebellion was unsuccessful.

Jerusalem was entirely levelled, and another city built upon its ruins. On the sacred Mount Zion a heathen Temple of Jupiter was erected; thousands of Jews were destroyed, and their power was so entirely broken that it was henceforward impossible for them to prove harmful to the Christians.—(*Eusebius*, Bk. iv. c. 6.)

What effect did persecution have upon the Church?

It purified it, as silver is purified when it passes through the furnace. An ancient proverb said: “The blood of Martyrs is the seed of the Church.”

How many persecutions were there?

The number usually given is ten, supposed to be analogous to the ten plagues of Egypt, or the ten kings in Rev. xvii. 12, 14.

Mention the names of some of the chief persecuting Emperors.

Nero, Domitian, Trajan, Septimius Severus, Decius, Diocletian.

Which was the most disastrous persecution?

The last, under Diocletian. It lasted ten years, spreading all over the Empire. The historian Eusebius says it is impossible to enumerate those who were murdered. (Read Milman, and Robertson's History of Christianity.)

What was the outlook at the end of three hundred years?

Hopeful, because the Jews were scattered, and heathenism was broken in its power, while Christianity had grown and increased remarkably.

Is there abundant historic testimony of these persecutions?

Yes, many letters, and public and private documents prove the facts.

Who were the Apostolic Fathers?

Famous men who were pupils of the Apostles, or who lived nearest to their day.

How many were there, and mention their names ?

Five, viz. : Clement of Rome, Ignatius of Antioch, Polycarp, Barnabas, and Hermas.

Give some account of Clement.

He was probably a Roman, and educated in Athens. He became a convert and disciple of St. Paul (Phil. iv. 3). Afterwards he was consecrated third Bishop of Rome. He wrote several epistles, especially one to the Corinthians, which gives sound teaching in matters of the Faith, and speaks of the threefold character of the sacred ministry.

What can you tell of Ignatius ?

He was a disciple of the Apostles, and a friend of St. John. He succeeded St. Peter as Bishop of Antioch, a city of over 200,000 inhabitants, and governed it more than 40 years. The Emperor Trajan summoned Ignatius before him and accused him of denying the heathen gods of Rome, and sentenced him to death by being thrown to the lions.

Describe his martyrdom.

He made a long and toilsome journey by land and sea to Rome, chained to a soldier. On the way multitudes came to meet him, and he not only conversed with them of Christ, but wrote a number of letters which have been preserved. Arriving in Rome just before Christmas, and at the closing of the annual games, he was hurried to the amphitheatre called Coliseum, whose ruins now remain ; and there being cast to the lions, he was soon torn in pieces and devoured by the wild beasts.

Of what did Ignatius write ?

Of the Divinity of Our Lord, and concerning the

fact that there are three orders in the holy ministry—Bishops, Priests, and Deacons.

What was the date of his death?

About A. D. 114; only a few years after the death of St. John.

Give some account of Polycarp.

He was a disciple of the beloved St. John, and from him and others he learned much concerning our blessed Lord. Probably he was consecrated a Bishop by St. John, and placed over the Church in Smyrna. He was a friend of the martyr Ignatius, whom he loved; and for his wisdom and holiness Polycarp was revered and admired by all who came in contact with him.

What was the cause of his martyrdom?

In the reign of Marcus Aurelius many Christians were persecuted in Smyrna. They suffered patiently, and were so brave, that the enraged heathen with one accord turned upon Polycarp, their Bishop, and demanded that he should deny Christ his Master, or die. He felt that it was best for him to save his life for the good of others, and so fled from the city to the nearest villages, where the rude soldiers soon found him. He gave them food to eat, and while they were at their meal he prayed earnestly to God.

Describe his trial?

On being brought back to Smyrna, this aged Bishop refused to sacrifice to the idols, and then he was dragged into the amphitheatre or circus, where, amid the shouts of the people, he was taunted with his Christianity.

Give an account of his death.

When the governor told him to deny Christ, he

bravely answered : “ Eighty-six years I have served Jesus, and He has never done me wrong ; how then can I now blaspheme my King and Saviour ? ” A stake was then driven into the ground, and the aged Bishop was fastened to it with cords, while fagots and fine wood were piled around his feet. After these were lighted, the old saint prayed to God the Father, ending by an ascription to the Trinity, “ to whom, with Thee and the Holy Ghost, be all glory.” The flames would not burn him, but seemed to make a balloon of fire within which he stood unharmed. A soldier then thrust him in the breast with his sword, and the blood quenched the fire ; but this was again lighted and the devoted body was entirely consumed. Thus died a saint.

When did this happen ?

On Easter Eve, A. D., 166.

(Read Eusebius iv. 15, and Robertson’s *Ecclesiastical Hist.*)

Did St. Polycarp leave any works ?

Yes—a letter to the Philadelphians ; but part of it has been destroyed. The letter giving an account of his martyrdom, though by another writer, has been carefully preserved.

What was done with his bones ?

The few that were not burned were carefully gathered by the Christians and were honorably buried.

Did they worship his bones as sacred relics ?

No ; although the Jews accused them of this idolatry, which was indignantly denied in these words : “ We worship *Christ* as the Son of God, and the martyrs we love.”

Was it right to seek martyrdom ?

By no means ; although many excited fanatics did

so. St. Polycarp set a better example in his endeavor to save his life. When this effort failed, he bravely met death.

What is known of Barnabas?

But little. One letter remains, which bears his name, although its genuineness is doubtful. It is of very early date, and is fanciful, and like an allegory. (Robertson's Hist., Vol. i. p. 126.)

Is there any work of Hermas in existence?

An interesting document called "The Shepherd," originally written in Greek, and translated into Latin. It is in three parts, and consists of visions, precepts, and parables. It teaches Christian morality and has much to say of the three orders of the ministry. It is improperly quoted by the Roman writers to sustain their doctrine of Purgatory.

What can we learn then from these Apostolic Fathers?

An entire substantiation of the Scriptures of the New Testament, since they are frequently quoted. Proof that there must be three orders in the Holy Ministry, viz., Bishops, Priests, and Deacons; and these are of Apostolic origin; the doctrine of the adorable Trinity in Unity, and many other dogmas of the Faith, which we inherit from Christ and His first ministers and teachers.

Ought we not to refer to these writings, and regard these holy men?

Yes; and we may thank God for the services they rendered in defending the Church and the Faith, even with their blood.

Are these writings inspired?

By no means. But they are invaluable to us as supplementing and explaining Holy Scriptures

They are almost the reflections of the minds of the Apostles.

Of what value are they to us?

They are truthful witnesses to those doctrines and customs of the Holy Church which were commanded or sanctioned by Christ and her Apostolic founders—so that when we wish to know what was believed and practiced in earliest days, we turn to these and similar writings.

X.

THE APOLOGISTS.

Was the truth of Christ's mission denied by any others except Pagan and Jewish fanatics?

Yes, and especially by scholars of Greece and Italy.

How and by whom were these denials and attacks met?

By a class of devout disciples called the *Apologists*, who wrote elaborate essays and treatises on the religion of our Saviour—in which they apologized for, and defended the truths of the Gospels.

Describe the *Apologists*?

They were Christian Philosophers, trained to argue and write. They were more learned and scholarly than the Apostolic Fathers.

Where were they educated?

In the heathen schools of Alexandria, Athens, Antioch, and other renowned centres. They grew to manhood before their conversion, and then devoted all their talents and skill to a noble defence of the Gospels. They were both Greek and Roman.

Give the names of some of the Apologists ?

Quadratus, Aristides, Aristo, Athenagoras, Justin Martyr, Melito, Claudius, Miltiades, Tatian, Theophilus, Origen, Tertullian, Minucius-Felix, and Arnobius.

What works of theirs are extant ?

Only a few fragments of some, but abundant writings of others.

Tell the story of Justin Martyr's life.

He was born in Samaria, about the year 100, A. D., and was trained as a philosopher; wearing always the long robe which distinguished scholars from ordinary people. He studied in several schools, seeking continually to find out the truth. One day while walking by the sea shore, he met an old man of grave and venerable appearance, with whom he began an earnest talk. The aged man told Justin that it was foolish to seek truth and wisdom in human philosophy—and pointed him to the revealed will of Jehovah as found in the Old Testament ; and to the fulfillment of all desires in the life, death, and resurrection of Jesus Christ. Justin believed, and was converted to Christianity; and the more he studied its beauties, and its holy doctrines, the more earnest was he as its advocate and teacher.

Describe his work and death.

At Rome he drew around him many admirers and devoted listeners. He wrote books against heathens, Jews and heretics, in which he upheld Christ's religion wisely and bravely. Marcus Aurelius was now Emperor, a learned and liberal ruler. His mind, however, was poisoned and prejudiced by enemies of Christianity, and without just cause he permitted Justin to be dragged before a tribunal for trial. When

questioned as to his belief, he answered firmly, "I believe in one God, and in the Saviour Christ, the Son of God." He was then threatened with scourging and death, but was undismayed. At last being commanded to sacrifice to the gods of the heathen, he and his companions refused, when they were at once beheaded by an executioner. Therefore Justin has been called "The Martyr."

What did he write ?

Several exhaustive letters and books, particularly to the Emperors of Rome, and to a Jew named Trypho. He "brings Christian doctrine in contact with classical learning." He calls the Gospels, "Memorials of the Apostles."

How did Justin and the other Apologists argue ?

Always from reason, and logically.

Tell the story of Origen's life.

He was born of Christian parents, A. D., 185, at Alexandria, in Egypt. His father, Leonidas, gave him a very careful training as a Christian child, teaching him some portion of Scripture every day, and kneeling by his bedside, prayed each night that his son might be useful in God's service. In the reign of Septimius Severus, there was a fearful persecution of the Christians, and Origen would have given his life gladly when his father was martyred, but other work was in store for him. He became the adopted son of a good woman, and by his great powers as a scholar soon attained the head and mastership of the famous catechetical school of his city, teaching the Christian youth in religion and learning.

Give an account of his death.

He became a strict and devoted ascetic, lived on

poor food, sold all his possessions, slept on the hard floor, and injured his health irreparably. He was so famous as a teacher that all people came to hear his instructions. He was ordained a priest, 228, A. D., and travelled into many countries that he might preach the gospel, and settle disputes about religious doctrines. He busied himself in Bible study and in many elaborate writings. For twenty-eight years he labored on a work called "Hexapla," a Polyglott Bible arranged in six columns in different languages. But he fell into certain erroneous doctrines, for which he was blamed by the Church. When seventy years old, he with others of the Bishops and clergy was banished, and tortured by the Emperor Decius, A. D., 254, from the effects of which he died, bravely contending for the truth till the last.

Describe Origen's influence.

He was the most learned man in a period of 300 years, and his skill and knowledge affected many of the greatest Bishops and clergy of the early Church. His writings and interpretations of Scripture were very numerous, and we have them as standard authorities to this day. His refutation of the heretic Celsus is most famous.

Of what nationality were the Apologists we have just considered ?

They were Greeks ; and literature was more largely cultivated in the East than in the West. They were principally philosophers.

When did philosophy and religious culture make its beginning in the West and among the Latins ?

About the year 150, A. D., and its leader was named Tertullian, a lawyer and rhetorician.

Give an account of his life and work.

He was born A. D., 150, at Carthage, in North Africa, but was not converted to Christianity till the fortieth year of his age. Trained as a politician, he was an ardent and vehement speaker and writer. He has been compared to Martin Luther, of fiery zeal, but lacking good judgment. He was ordained a Priest of the Church and became a rigid Puritan. He wrote and spoke in defence of the Gospel.

What was his error?

He became the follower of a man named Montanus, a false teacher, half crazed, who fell into fits or trances, in which state he raved wildly, claiming a prophetic power. Montanus pretended to set up a Church which should have no wickedness in it, and should be entirely pure; forgetting that our dear Lord had said that good and evil must ever be mixed together till the judgment—(Matt. xiii. 47–50). Into this error Tertullian fell—leaving the true Church and becoming a disciple of Montanus. Still he wrote books against Jews and heathen, and all false teachers except Montanus; “and when he was dead, his good deeds were remembered more than his fall.” He died about the year 230, A. D.

What were his chief works?

The “Apologeticus,” and the “Proscription of Heretics;” able defences of the truth against error. He wrote in Latin.

Tell the story of Perpetua and her companions.

During the reign of Severus, there were many cruel persecutions, but none more famous than the murder of Perpetua and her companions. She was a young wife, and while living at Carthage, became a convert to the Faith, for which she was cast into a

dungeon. Her father begged her to renounce Christianity, but she refused. "Father," she said, "you see this vessel standing here; can you call it by any other than its right name?" He answered, "No." "Neither," said she, "can I call myself anything else than what I am—'a Christian.'" After imprisonment in a dark and stifling cell, these noble saints were condemned, with a hasty trial, to be destroyed by wild beasts. In the presence of the Emperor and the multitudes, they were tied up in a net and thrown to a furious bull, and nearly gored to death; after this they were destroyed with a sword, Perpetua herself showing the executioner where to place the murderous weapon for the death wound.

What do you know of St. Cyprian?

He also was a native of Carthage, A. D., 200; a scholar by profession, and a man of the world. In adult years he was converted, and then sold all his possessions, and taking the holy ministry for his life work, labored faithfully among the people. At last he was made Bishop of Carthage, and devoted every energy to the extension of Christ's kingdom. During persecution he fled from town to town for safety, deeming it wise to protect his life that he might do greater things for his Master. From A. D., 253 to 257, a frightful plague devastated Carthage, and no one labored so devotedly as St. Cyprian to help those who suffered. During the reign of the Emperor Valerian, an edict went forth for persecuting Christians, and Cyprian was immediately banished from his city; but in a year he returned, only, however, to meet his death. When he refused to deny his Lord he was condemned. Thereupon he cried aloud, "Praise be

to God!" At the place of execution he tied a handkerchief around his eyes, offered a prayer, and meekly bowing his head, it was severed instantly from his body.

What is St. Cyprian's position in the Latin Church?

He stands as chief and leader among many brethren. His greatest literary work is called "The Unity of the Church," and in it he argues against divisions and sects in the Church, and also against the efforts of what we now call the Papacy of Rome.

What grand facts have we learned from the study of Church History up to this point.

First. That the Church on earth was founded by Christ and His Apostles.

Second. The Apostles ordained Bishops, Priests, and Deacons, to carry on and maintain the faith after their death.

Third. Through 300 years these three sacred orders of clergy are found doing their work in the midst of sorest persecution, many of them dying in the cause.

Fourth. As errors of doctrine and practice crept in, skillful and able writers were raised up of God to defend and preserve the original and pure truth, and to combat false teaching in every shape.

How are these writings considered and held by the Church to-day?

They are thankfully preserved and used, as testimony to the original doctrines of the Church; and their study is a bulwark against erroneous ideas, and independent opinions of every age and generation. They constitute an armor of great value, against all the assaults and attacks of unbelief and false instruction.

In what esteem do we hold the martyrs?

We bless God for their labors and services, and while we may not pray to them or worship them, yet we may study their lives with thankful remembrance, and strive to copy their holiness of character and steadfastness of belief in the Son of God, our Saviour.

(Consult "Milman's History of Christianity" and Robertson's "History of the Christian Church.")

XI.

HERESIES AND ERRORS.

What was the condition of the primitive Church during the first 300 years of its existence?

The primitive Church was obliged to contend with errors *external*, and with heresies *internal*.

Define the word Heresy.

It comes from a Greek word meaning "*Choice*." So when men depart from the true Faith, and choose independently and arrogantly for themselves, they are called *Heretics*.

What were the sources and fountains whence flowed original errors and heresies?

Judaism and heathenism.

Show how these two elements destroyed the peace of the Church.

Judaism denied the Saviour Christ as Messiah; and heathenism introduced philosophic and rationalistic notions that undermined the faith of the people,

just as afterwards Voltaire sneered at and attacked Christianity.

Mention the names of some of the most eminent opponents of Christianity.

Celsus denied the Gospels. *Lucian* ridiculed the Christian doctrines. *Porphyry* contradicted the Scriptures.

Quote a startling prophesy of St. Paul.

"After my departure shall grievous wolves enter in, not sparing the flock."—Acts xx. 29.

Who was the first Archheretic?

Simon Magus, the sorcerer, Acts viii. 9-24. He is said to have followed St. Peter about, endeavoring to win away his disciples. Several legends are told of his death; one, that he tried to fly with wings from the top of a tower and was killed; another that he was burned alive, expecting to rise again, but was smothered.

What were the two earliest types of heresy?

Ebionism and Gnosticism.

Describe the first.

Certain Jewish converts departing from the Faith, said that Jesus was not Divine; that St. Paul was a deceiver, and that all men should keep the Law of Moses. Ebionism was grossly literal and narrow. It derived its name from a word meaning *poor*.

When did it cease?

In the fourth century, although its spirit prevails to-day among some people.

Describe Gnosticism.

The name comes from a Greek word, meaning *knowledge*. It was fantastical—imaginative—speculative, and corresponds to what is to-day called *Free-thinking*.

Give an outline of its teaching.

God is an abyss out of which come a succession of gods, of whom Christ was one. It rejected all sacraments and means of grace, and became necessarily bald, bare, and ascetic.

Did its influence spread ?

Yes, very widely. Its schools were many, and its centres of activity were Egypt and Syria. The primitive Church was constantly fighting and opposing it, but its influence is not yet dead, being felt to-day.

Were there any other great heresies ?

Yes, several ; the chiefest were Manicheanism, Sabellianism, and Novatianism.

Describe Manicheanism.

It came from the East, with its founder Manes. It denied the Incarnation of Christ, and rejected the Old Testament. It began with strict rules, but at last became immoral. It is found to-day in Mormonism.

Describe Sabellianism.

From its author, Sabellius, a Bishop who fell into error, it derived its doctrines. It stated that God the Father and God the Son were identical, and the same Person ; therefore the true doctrine of the adorable Trinity was denied.

Describe Novatianism.

A wealthy layman and a restless Priest named Novatus, together with a second uneasy Priest of the city of Rome, started a church of their own. They held to many silly and unscriptural views. They claimed that the Church could only contain sinless and pure beings, and so were called *Puritans*. Mod-

ern Irvingism contains the seeds of this heresy. It expired in the fifth century.

What is the difference between heresy and schism?

The first refers to *choosing* and teaching false doctrine; the second means the *cutting off* of a section, and then starting a new sect independent of the old Church.

What is our duty as members of Christ's Holy Catholic Church?

To hold fast the truth; to be content with that which is good and sufficient for spiritual education and salvation, and to pray that we may be defended and preserved from these errors and sins.

(Consult "Eusebius' Ecclesiastical History.")

XII.

CHURCH GOVERNMENT—RITES AND CEREMONIES.

What name is applied to Church government?

Ecclesiastical Polity.

How do we find the Church governed during the first three centuries?

By Apostles, Bishops, Priests, and Deacons.

Were there any other Apostles after the first band were dead?

Yes; the Bishops whom they consecrated were Apostles, but they did not, from motives of modesty, assume that name.

Do the ancient writers and historians speak of this fact?

They do; and say that the Bishops were successors of the Apostles, but they did not have power to work miracles.

Who is the great authority on this subject?

St. Ignatius the Bishop of Antioch, in his seven Epistles.

Mention another office in the early Church.

Deaconess. Holy women were set aside by authority for sacred work. At first they received ordination, but afterwards were publicly received and devoted to their labors among the sick poor, and in teaching and preparing candidates for Baptism. (See Rom. xvi. 1; 1 Tim. v. 9, 10.)

Were there any other officers employed?

Yes. As the Church's work increased it was found necessary to license and appoint Readers, Sub-Deacons, Precentors, Door-keepers, Singers, etc. These positions were only filled where it was required, and they answer somewhat to Cathedral officers, and to modern wardens, vestrymen, and choristers.

How were Bishops chosen?

They were elected by the clergy and laity, in synods or councils, which were held once or twice each year. Each city probably had its own Bishop.

When a Bishop was at the head of a capital city, what was he called?

A Metropolitan.

What was a Patriarch?

The Bishop of some province or city founded by one of the original Apostles, as at Jerusalem, Antioch, Alexandria, Constantinople, and Rome.

Were these Patriarchs and Metropolitans superior to other Bishops?

Only in ecclesiastical position; they all had the same spiritual powers, as the original Apostles were all equal.

How were the clergy supported?

By the voluntary alms and gifts of the people, dispensed by the Bishops as they saw fit.

Describe a Church service in the early day.

First the people joined in the prayers and singing,

and listened to the reading of Holy Scriptures and the sermon. Then the unbaptized left the building, and the communicants received the Holy Communion. Afterwards these two classes united in one service. (See "Bingham's Christian Antiquities.")

Did the people sing in these services ?

Yes, and the testimony to the fact is very full. (See Matt. xxvi. 30 ; Acts xvi. 25 ; Eph. v. 19 ; Col. iii. 16 ; James v. 13.) It was plain and simple at first, consisting of recitations and hymns, but in the fourth century professional singers were employed.

Did heretics sing hymns ?

Yes, very extensively, and their doctrines were advertised in the shape of street ballads sung by soldiers, peasants and sailors.

Describe the Church music of that early day.

It was antiphonal chanting of psalms, or hymns composed from the Holy Scriptures, while the Doxologies were always used. (See Rev. i. 6 ; St. Luke ii. 14.)

How were Scripture lessons selected and read ?

At first the reader used his own judgment; but soon a regular rule for selecting the lessons from the Old and New Testament came into general use. The reader stood at a desk called the Ambo—because it was a double shelf—and after reading the Old Testament lesson he turned the desk around and read the Gospel lesson to the people.

Describe the sermons.

They were explanations of the Holy Scriptures. At first very simple, then very rhetorical. They were often extemporaneous—and also written. The congregation would frequently applaud the preacher.

Describe the prayers.

They were different in different places. They were, like the Jewish prayers, committed to memory and known by the worshippers. They were not extemporaneous. (See Smith's Dictionary of Christian Antiquities.)

THE SACRAMENTS.

What is a Sacrament?

"An outward, visible sign, of an inward and spiritual grace." (Turn to the Catechism.)

How many Sacraments are there?

Two. Baptism and the Supper of the Lord.

What is the origin of the word Sacrament?

From a Latin derivation, "Sacramentum," the name for a metal figure, badge, or ornament designating the legion or cohort to which a Roman soldier belonged, and worn as a *sign* upon his cloak, at the right shoulder.

How was Holy Baptism administered?

The candidate or catechumen was generally trained and instructed for many months; then a public confession of belief in the adorable Trinity was made, and a renunciation of sin, and a vow of obedience to God. After this the catechumen was *immersed*, three times in succession, not necessarily *submersed*. The pouring or affusion of water was always deemed valid and sufficient.

Where were these Baptisms administered?

In rivers, or lakes, when they were conveniently near. Then magnificent buildings called Baptistries were erected, with suitable tanks full of water.

Why is not immersion practised everywhere to-day?

In those warm oriental and southern lands this

mode of baptizing would answer, but in colder and more inclement countries it would be at times a dangerous undertaking. (See Smith's Bible Dictionary.)

Give some testimony to the primitive mode of immersion ?

On the walls of the Catacombs, at Rome, where the early Christians worshipped, may be seen a rude etching, in which our Lord is represented as going down into the waters of the river Jordan, knee deep. John the Baptist is pouring the water from a shell upon the Saviour's head, and the Sacred Dove is hovering over.

What constitutes a perfectly correct and valid Baptism ?

First, the use of water, second, the use of the name of the Adorable Trinity, and third, an authorized minister.

Were infants baptized in the early Church ?

Yes, *universally*, and this fact is testified unto, by Irenæus, Tertullian, Origen, Cyprian and others. Infant baptism was denied by heretics. Sponsors were always secured for children, and parents themselves frequently took this duty.

Is infant Baptism *commanded* in the Holy Scriptures ?

No, but we are not to look for commands. The Jews always admitted their children into the covenant of God's Church, and they certainly would not have accepted Christianity if compelled to leave their little ones outside the doors. St. Peter said to them, "The promise is to you and to your children." (Acts ii. 39.)

State the position which the Church has ever held on Baptism.

Adults, on their confessions of penitence and faith; and children by reason of their innocence, were baptized with water, and in the name of the Triune God

The *quantity of water*, and the *manner of applying it*, are not to be considered. The Church is always willing either to immerse, or pour water upon the head.

What were the great days for Baptism?

Easter, Whitsunday and Epiphany; but it was administered at any other time.

Who instituted the Holy Communion?

Our dear Lord, at Jerusalem, on the Thursday night before His crucifixion.

Was it to be continued?

Yes, for Christ commanded His disciples, “This do in remembrance of Me.” “For as oft as ye eat this bread and drink of this cup, ye do show forth the Lord’s death until He come.” (I Cor. xi. 23-25.)

How frequently was this Communion celebrated?

At least once a week (Acts ii. 46), possibly every day (Acts xx. 7).

What were the outward signs of this Sacrament?

Bread and wine. The bread was leavened, and the wine, the pure juice of the grape. These were gifts of the congregation to the Bishop and Priest, who then offered them to God, and were called the oblation.

Describe the primitive Communion Service.

Justin Martyr tells us that first common prayer was read, then the kiss of peace, then the Bishop or Priest said the Eucharistic prayer of consecration over the bread and wine, and then they were reverently distributed to the worshippers.

(See Smith’s “Dictionary of Christian Antiquities.”)

Was the wine administered to the people?

Yes, always; unless among some schismatic sects, and later the Roman Church forbade its use except for the Clergy.

Mention another beautiful and primitive custom.

In case of illness the Holy Communion was carried by a Deacon from the Church to the sick man's bed side.

What name was given to the Communion service?

The Liturgy. There were four of these, agreeing in all essentials—The Oriental, Alexandrian, Roman, and Gallican. They are also called the Liturgies of St. James, St. Mark, St. Peter, and St. John.

(Read "Bingham's Antiquities" and Luckock's "Divine Liturgy.")

OTHER RITES.

What is Confirmation?

The laying on of hands by the Bishop. It cannot be administered by a Priest or Deacon (Acts viii. 14-17, and xix. 6. See page 17).

What is its value?

It is a very sacred and holy Rite, employed in the Church for strengthening those who ratify their Baptismal vows, and is Sacramental because through it the Holy Ghost is given.

What is marriage?

It is "a holy estate" blessed of God, and has always been solemnized by the Church with religious ceremonies.

Were there any peculiar customs identified with ancient marriages?

Yes, a crown was worn by the bride, a veil and a ring; these were gifts or tokens.

How were the dead disposed of?

They were never burned, but always buried in tombs or graves; for our bodies are called by the apostle "Temples of the Holy Ghost," and deserve decent and religious surroundings when life is extinct.

Where did Christians worship?

At first in the Temple at Jerusalem, then in private

houses (Acts ii. 1, 2; Rom. xvi. 5). By the third and fourth centuries many sacred buildings or churches were erected and adorned with paintings, mosaics, and marbles. These buildings were always consecrated for holy uses.

Mention some of the symbols used in early Christian art.

The cross, the fish, the dove, ship, anchor, shepherd and lamb, palm branch, and sacred monograms.

What were the Feast and Fast days for public worship ?

Sundays, Easter, Christmas, Ascension, Whitsunday ; and around each of these cluster other Festivals. Good Friday, Ash-Wednesday, the days of Lent and Advent, and Wednesdays and Fridays throughout the year are fast days.

Were all these rites, customs, and usages found in the days of the Apostles ?

Some were given by command of Christ, others were adopted and developed as time went on, to meet the necessities of the age and of the Church. It took fully three hundred years for the Church to grow into a strong and influential organization. Gradually we have seen Heathenism and Judaism weaken and die.

(Consult "Bingham" and "Dictionary of Christian Antiquities.")

XIII.

THE LAST PERSECUTION.

Under what Emperors did the last persecution take place ?

The Roman Empire was divided among four colleagues, viz., the Cæsars—who were Galerius and Constantius ; and the Augusti, who were Diocletian and Maximian. For ten years, Christians were fearfully persecuted by all of these. But Diocletian's name is most prominent.

Where did the persecution rage?

In every part of the Empire, but it was the beginning of a more glorious day of peace for the Church.

What was the origin of this persecution?

The heathen priests stirred up the Emperors to this awful bloodshed by working on their superstitions, and an edict was first issued, commanding the Christian soldiers in the armies to sacrifice to the pagan idols. They refused, and were butchered.

Describe the outbreak elsewhere.

In Nicomedia, the Emperor's order was pulled down by a brave Christian, and he was roasted over a slow fire. The most magnificent churches were burned. Bishops, priests, teachers, and laymen were imprisoned. All scripture and service books were destroyed, and holy writings of the past were torn in pieces. The silver vessels of the sanctuary were stolen; and all who refused to worship idols were tortured.

Tell the sufferings of the Christians.

They were thrown to the wild beasts, burned alive, roasted on gridirons, some had their skin pulled off and their bones were scraped; some were crucified; some were tied to branches of trees, which were drawn together and then unloosed, tearing the victims into pieces. Their eyes were put out, their hands and feet cut off. They were sent to work in the mines, and were scourged and branded.

(Read "Fox's Book of Martyrs.")

Give an account of St. Alban.

He was a Briton, but a pagan. A Christian priest came to dwell in his house, and his life of purity, and devotedness, and prayer, won the young pagan to the true Faith. After a while the Roman soldiers

searched for the priest, and Alban, hiding him, covered himself with the priest's clothing and was brought before the cruel guard. Here he confessed that he was a Christian, and refusing to recant, was led away to execution. The soldier who should have put him to death, was so moved by this brave man's conduct that he threw away his sword, and accepted the Christian's faith and fate. They were executed together, and the town of St. Albans, in Hertfordshire, England, is built near the spot of their martyrdom.

Who were the child martyrs?

History gives us interesting accounts of many dear little ones who gave up their lives for Christ, as did the Holy Innocents at Bethlehem. Among these was young Barulas of Antioch, who refused to deny that Jesus Christ was the true God. The wicked persecutors whipped him till the blood ran down his back; and then, nothing daunted, he was beheaded in the sight of his agonized mother.

Eulalia, a young Spanish girl, gave herself voluntarily to the soldiers, proclaiming with a loud voice her Christian faith; and when the torch was applied to the fagots, she opened her mouth and drew in the smoke till she was suffocated.

Agnes of Rome, a young girl of high birth, and but thirteen years old, bore perils and torture bravely and fearlessly till death ended her sufferings. It is said that the night after her martyrdom her parents saw her in a dream, walking in the fields of Paradise, with a white and spotless lamb by her side.

After the death of the four persecuting rulers, who became Emperor?

Constantine the Great, A. D. 306. He was the son

of Constantius and Helena, and ruled wisely and kindly. A new day now dawns upon the Christian Church.

Describe the tradition of his conversion.

With his small army fighting against Maxentius, in Italy, Constantine was almost discouraged; but one day, while riding at the head of his soldiers, he saw higher than the sun, a great Cross in the sky, and round it in letters of light, these words: "*In hoc signo vinces*"—"In this sign thou shalt conquer." The Cross then became the soldiers' ensign, and with renewed zeal, the enemy were attacked and repulsed, and Maxentius was drowned while fleeing from the battle-field. Thenceforward Constantine believed in, and loved Christ, although he was not baptized till his dying hour drew near.

What was the effect of the Emperor's conversion?

It became fashionable for his subjects to renounce heathenism, and to embrace Christianity. Churches were built. Pagan Temples or Basilicas were transformed into Christian edifices. Sunday was universally kept. Bishops and Priests were the most influential men of their communities, and prosperity reigned.

Did any abuses creep in?

Yes, many evils soon developed. Worldliness, laxity of morals and spirituality, and even notorious wickedness prevailed among clergy and people alike.

What was the consequence?

Heresies and schisms soon began to increase. Quarrels and accusations were prevalent. A number of holy men forsook the world and went into desert places in Egypt, Arabia, and Syria, and the Monks

and Hermits thus began their existence as living opposers of wickedness in the Church.

Who was St. Anthony?

A young Christian of Egypt, who, becoming disgusted with the inconsistencies of the so-called disciples, fled into the country near the ancient city of Thebes, and there dwelt alone in a cave, feeding on dates and dry bread, and whatever the peasants brought to him. After a time many others joined him, and a great colony of hermits was gathered near the river Nile, praying, and fasting, and working, while the wicked world went on in its sins.

(Read "Homo Sum.")

Mention some of the deeds of Constantine.

He made laws protecting Christians; and in time he forbade idol worship and heathen sacrifices. As Rome was filled with such things, he built a new and magnificent city on the site of Byzantium, which he called after his own name, the city of Constantine, or Constantinople—henceforth the imperial capital.

What was the effect produced by removing the capital to Constantinople?

The drawing of a line between the East and the West; so that now you can trace the gradual separation between Greece and Rome. Rome, as a *city*, lost dignity; but the *Bishop* of Rome now stands forth as a ruling head; thus preparing the way for the future Papacy and temporal power of the Roman Bishops.

(Read Stanley's "History of the Eastern Church" and Farrar's "Early Days of Christianity.")

XIV.

COUNCIL OF NICE.

What great Ecclesiastical Council was called in Constantine's time ?

The Council of Nicea, A. D. 325.

Why was the Council of Nicea called ?

In Alexandria, Egypt, a school of Philosophy flourished. Here a Priest named Arius, accepted false views, and with power and subtlety announced that Christ was *not truly the Son of God*, and of course was not co-eternal with the Father. He gathered around him a number of followers, and was even assisted by a Bishop of the Church. His own Bishop, Alexander, tried to silence Arius and the others, but it was impossible ; and so this grievous heresy spread, because it was novel, and had stirred up an excitement.

How did the heresy of Arius spread ?

It was talked about everywhere. Street songs and ballads were composed by this misguided Priest, and these were sung in the market place, by the sailors and among the soldiers, till everyone knew of the false doctrine thus advertised. Arius was then excommunicated by his Bishop, and fled to another country.

What was the result ?

Such an excitement was raised that the Emperor decided that it was necessary to call all the Bishops of the Church together to a General Council, that this doctrine, so important, might be forever settled. It was not in the power of any single Bishop to con-

vene such a Council, and therefore the Emperor sent out the summons far and near.

Describe the Council.

As Constantinople was not quite built, the Emperor, A. D. 325, summoned the Bishops to meet him at Nicea, in Asia Minor, one of his most beautiful cities. 318 Bishops assembled, from all parts of the then known world. Some were scarred and maimed from persecutions they had endured, and all were devoted chief shepherds of the flock. They came readily together, and met the Emperor in the great council hall. He wore his crown and purple robes. When he was absent, Hosius, the Bishop of Spain, presided.

How was the heresy presented?

Arius himself stated his views, and made his denials. He was met by eloquent speakers, who declared what had always been held in Christ's Church as the true Faith. One of the chief speakers was Athanasius, a talented young Deacon, who came up to the Council with his Bishop Alexander.

What was the substance of the argument?

"It is to be proven from Holy Scripture that the Son, the Word of God, is one with Him, and always has been one with Him; just as light and heat are not flame, and yet cannot be separated from it."

What was the result of the Council?

It condemned Arius, and the Emperor banished him from the country. The Council also decided that Easter day must be kept upon Sunday, and not on a Jewish Festival.

What document did the Council publish?

A Creed, which is called the Nicene. It is simply a paraphrase or enlargement of the Baptismal for-

mula. The strong declaration it makes against the Arian heresy is this: "Very God of very God, begotten, not made, being of *one substance* (*i. e.* of the same nature) with the Father."

Is our modern Nicene Creed like the original document?

Not entirely. The old Creed ended with the words, "I believe in the Holy Ghost."

(Read the Creed.)

What became of Arius?

After a time Arius pretended to accept the Creed of the Council, and the Emperor decided to restore him to his old place as a citizen; but the night previous he was seized with a terrible sickness and died before morning.

(Read Wordsworth's "Church History.")

Did the Council put forth *new* truths?

No—this is impossible, for truth is unalterable and ever the same; but the Bishops set forth and emphasized the *old truths* which had been always held since the days of the Apostles. Such truth is called Catholic, or *universal*.

What became of those who accepted the heresy of Arius?

They were first scattered, but then the old heresy revived. In about one hundred years it dwindled down to a few, who were a sect outside the Church. In the Reformation period it flashed up once again, and crept into England during Cromwell's career. In this country it is to be found among many Unitarians, Humanitarians, and some Universalists.

Give an account of the closing years of the Emperor Constantine's life.

Among his good deeds was the sending a Bishop and Priests to the Iberians, on the Black Sea, at their request, a Christian Church being started there.

When Constantine felt that he must die, he sent for the Bishops and clergy, and told them that he had hoped to be baptized in the river Jordan; but as God had not granted this request, he now wished to be admitted by that Sacrament into union with Christ. After this he wore the white robes of those who have been newly baptized till his death, on Whitsunday, A. D. 337.

What were his characteristics?

He was a believer in Christ, but weak in many things. He was easily led by those stronger than himself.

How did he leave the Church?

Free from fear of persecution, strong in numbers and power, victor over its greatest heresy, the future looked favorable and fair, though trouble soon arose.

(Read Stanley's "Eastern Church," for a graphic account of the Nicene Council.)

XV.

THE GENERAL COUNCILS.

Where was the first general Council of the Christian Church held?

The first Council was held in Jerusalem, and James the Apostle presided. The question of admitting Gentiles into the Church was decided. (Acts xv. 1-29.)

When was the second Council held?

In Nicea, Asia Minor, A. D. 325, and the Emperor Constantine presided. The keeping of Easter on Sunday, and the overthrow of the heresy of Arius

were accomplished, while a Creed was arranged, declaring Christ to be truly the Son of God.

(Read the Nicene Creed in the Prayer Book.)

About this time another great trouble arose in the Church. Describe it.

A number of uneasy spirits in North Africa cut themselves off from their Bishops and their Church communion, and started a sect of their own. Chief among the leaders were Majorinus, and Donatus, and from the latter they took the name of Donatists. They pretended to be better than other Christians; were extremists and ascetics; illegally placed an unconsecrated man as their leader, whom they called a Bishop, and gave much trouble to the Church by their dissensions. They continued as a sect for many years.

After Constantine's death, who took the Empire?

His three sons divided the kingdom between themselves; two of them were soon killed, and then Constantius, the last son, became sole Emperor, in A. D. 353. He was weak, but not a wicked man.

Who was the last Emperor?

Theodosius the Great. He reigned from 378 to A. D. 395. He was a glorious character; noble and high-minded.

What was the Donation of Constantine?

For many years the Italian Bishops of the Roman Church proclaimed that Constantine the Great had donated to them and their successors, the control over certain lands and their kings. This gave to the Church a dictatorial power over the State; and the Bishops would insist upon nominating and crowning the rulers and governors. But the Donation was

proved to be a great fraud, and a forgery, and a cause of shame to the Roman Church.

Describe the next general Council.

It was held at Constantinople, A. D. 381. One hundred and fifty Bishops were present, and although all the Bishops of the world were summoned, yet none came from the West. Theodosius the Great was Emperor.

(Read "Wordsworth's Church History.")

Who presided?

Timothy, the Bishop of Alexandria, in Egypt; when he was absent other Prelates took the Chair.

Did the Bishop of Rome preside?

No, he did not even come to the Council; so that this is the third instance where we find St. Peter's supposed successor taking a secondary and subordinate part.

What heresies were examined and condemned by this Council?

Macedonianism, and Apollinarianism.

Explain the first.

It took its name from Macedonius, a Bishop of Constantinople, and denied that the Holy Ghost was truly God—hence breaking the unity of the Adorable Trinity. Because men could not *understand a mystery*, they denied the fact.

What was Apollinarianism?

Apollinaris of Laodicea denied or maimed the humanity of Christ, which was the opposite of the Arian heresy. Christ was perfect *man*, as well as perfect *God*.

What authentic records of this Council have we?

Seven Canons; a Creed; and a letter to the Emperor Theodosius, asking his sanction to its decrees.

If all the Bishops of the world were not present at Constantinople, how could it have been a *General Council*?

Its decrees and creed were confirmed, acknowledged and accepted at the great council of Chalcedon, later on, and from that time its authority has always been granted.

What additions were made to the Nicene Creed?

All after the clause "I believe in the Holy Ghost," was appended, except the word, "filioque."

What does "filioque" mean?

It means "*and from the Son.*" The Holy Ghost *proceedeth* from the Father, but is *sent* to this earth by the Son, who said, "I will send the Comforter," &c.

(The teacher will read over and explain this part of the Creed to the class.)

What effect did this Council have on the heretical Arians?

The Emperor Theodosius ordered that only orthodox Christian Bishops and clergy should hold the churches, and thereupon Arian prelates were banished from their places.

Mention some remarkable men and women of this period.

St. Ambrose; St. Jerome; St. Chrysostom; St. Gregory Nazianzen; Monica; St. Augustine.

Give a sketch of Ambrose.

When still a baby in the cradle, a swarm of bees lighted on his little body, without hurting him; this was considered an omen that his words and life would be sweet. He grew up unbaptized, though trained as a Christian. He was a lawyer, and the governor of Milan. When its Bishop died, a little child cried out in the assembly of the people, "Ambrose is Bishop!" and thereupon he was elected by a universal vote, baptized, ordained, and consecrated to his high and holy office. He was a brave and true man and Bishop, and kept his churches free from the Arians and other heretics. The Empress

Justina endeavored to compel him to allow heretical priests to serve at the Church's altars ; and although she sent soldiers and imprisoned Ambrose and his people, yet he was firm, and accomplished his defence.

Tell the story of Theodosius and Ambrose.

The Emperor had ordered a massacre at Thessalonica, for a petty reason ; whereupon St. Ambrose wrote, informing him that he could not admit him to the Holy Communion. The Emperor hardly believed this, and therefore presented himself at the church door in Milan. But Ambrose met him fearlessly and forbade his entering, and told him to repent of his transgression. Theodosius was overcome ; he wept bitterly in his royal palace, and could not enter into the Christmas joys. At last he begged the Bishop to permit him to stand in the outer porch as a penitent. But this was not allowed until he had given a token of his sorrow. Then he threw himself on the earth, crying, "My soul cleaveth to the dust ; quicken me according to Thy word." St. Ambrose therefore gave him the Church's absolution, and granted him the privilege of the Holy Sacrament, to his greater blessing and comfort.

Who was St. Jerome ?

He was born of wealthy parents in Aquileia—was very studious, and went to Rome, where he spent many days in the Catacombs, meditating and praying. Then he became a monk, and after journeying through the Holy Land, chose a cave near the Church of the Nativity, in Bethlehem. Here he studied Hebrew and became so proficient that the Jews had no idea that Jerome was a foreigner.

What was his great work?

He became a famous student and scholar, and at the command of Damasus, Bishop of Rome, he overlooked the Scriptures and translated them from Hebrew and Greek into the Latin, or vulgar tongue; hence his copy is called the *Vulgate*. He did this work in A. D. 382-389. He lived to a great age and died in A. D. 420. (Read Cutt's "St. Jerome.")

Give the story of St. John Chrysostom's life.

He was born in Antioch, A. D. 347, and bred as a lawyer. He at last became a Priest of the Church, and his eloquence was so great that he was called Chrysostom, or golden-mouthed. This gift he dedicated to God's service. He preached against the sins of the people; their frivolities of dress and habits. He interceded for them with the Emperor Theodosius, whom they had angered. In A. D. 398, he was made Patriarch of Constantinople. Here he was persecuted by the wicked empress, Eudocia, because he had rebuked her for sin. He was exiled to Bithynia, a cold region of Asia Minor. The winters were severe, and he was much exposed; at last he was ordered to go to the borders of the Black Sea; and though quite sick, the guards hurried him along till he died on the road. His last words were "Glory be to God for everything." The prayer in our morning service called by his name is taken from a Liturgy of Constantinople, and he probably wrote it. He died A. D. 407, in his 60th year.

Who was Gregory Nazianzen?

He was the son of the Bishop of Nazianzus, born A. D. 328. He studied at Caesarea and Alexandria. On his return he was baptized, and soon ordained a

Priest. The Emperor Theodosius made him Patriarch of Constantinople, but he soon retired from that position and became Bishop of Nazianzus ; and died in A. D. 389. He was a finished writer and eloquent preacher.

Tell the story of Monica.

She was a lady of Carthage, a devoted Christian mother. Her son was Augustine. He grew up inclined towards heathenism and sinfulness. But she wrought with him, and prayed very earnestly for his conversion. He ran away from home and went to Rome, where a kind Providence put him in contact with the holy St. Ambrose. His mother followed him, and at last the young man gave up his life and talents to Christ, and was baptized by St. Ambrose on Easter day, A.D. 387. St. Ambrose is said to have composed and sung the Te Deum at this baptism.

What was the sequel of her history ?

Her son now became a docile disciple of Christ, and soon attained to great eminence as a saintly scholar. He started for his African home with his devoted mother, but she fell ill and died at Ostia, the seaport of Rome.

Give the story of St. Augustine's life.

He went back to Africa and was made Bishop of Hippo. At this time a British monk named Pelagius taught a false doctrine—that there is no such thing as “ original sin,” and no need of grace for leading a holy life. St. Augustine opposed him and his followers vigorously ; he also wrote many famous works of theology, viz. : “ The City of God,” Comments on the Psalms, and Sermons. Some time afterwards the Vandals—a rough German clan—

came pouring their armies into Africa. Hippo was besieged—Christians were persecuted, and terror reigned supreme. St Augustine, the Bishop, worked faithfully, and at last lay down to die. The seven Penitential Psalms were written on his chamber walls, and for ten days he allowed no one to enter his room except to give him food. He died August 28th, A. D. 430, in his 73d year. Shortly after this Hippo was captured and destroyed by the Vandals, and the Church of Christ has never found a footing in North Africa from that day to this.

(Read “ Robertson’s History of the Christian Church.”)

Where was the next general Council held, and for what purpose ?

At Ephesus, in A. D. 431, on Whitsunday. It was summoned by the Emperor Theodosius the younger, and condemned Nestorianism and Pelagianism.

What was Nestorianism ?

Nestorius, a Bishop of Constantinople, stated and taught that there were two Persons in Christ ; a human and a divine.

What is the true and Catholic doctrine ?

In Christ there is but *one Person*, containing *two natures*. As a *vessel* contains equal parts of oil and water, unmixed, and distinct, so the *one Person* of Christ held the Divine and human natures unmixed and distinct.

Describe the Council.

In answer to the Emperor’s summons, two hundred Bishops came together, but no representatives of the heretic Nestorius. For sixteen days the Bishops patiently waited, and then met to consider and discuss the difficulty.

Were they fair and honorable in their dealings with Nestorius ?

Unquestionably so ; they waited for him ; they invited him three times to meet them ; and then they examined his writings—heard reliable witnesses, and finally condemned him. In A. D. 432 Nestorius was deposed.

What position did the Roman Church take ?

It sided with Nestorius, and hence became partaker of his heresy.

What was Pelagianism ?

A denial of original sin, and the need of grace for a holy life, and that Baptism is not a sign of the remission of sins.

What became of Nestorius ?

He was banished to the Great Oasis, in Egypt, and at last died a sad death of fatigue and hardship.

Do the Nestorians still exist ?

Yes, a few are still to be found in the mountains of Mesopotamia and Koordistan.

(See Article 1. Church Review for July, 1863, and Dr. Prime's "Mountain Nestorians.")

Where was the next Council held, and for what reason ?

At Chalcedon. A prominent Prelate of Constantinople, named Eutyches, taught that the *human and Divine natures* of Christ were *mixed and united*, so that they could not be distinguished from each other,—as wine and water are mixed, so that no dividing line between them is apparent.

What steps were taken by the orthodox believers ?

A Council was called ; but it broke up with confusion and a general quarrel. It was called the "Robbers' Council." Therefore the authorities summoned a General Council at Chalcedon, and 630 Bishops convened. After a liberal and careful investigation the tenets of Eutyches were condemned, and the Catholic

faith reaffirmed, that in Christ there are “*two natures, without confusion or change.*”

Was the Bishop of Rome present ?

No. He however sent some Legates or representatives. It is an interesting fact that the *Bishops of Rome were not present at any of the General Councils.* This proves that it was *unnecessary* for an Italian Pope to *preside* at a Church Council.

What sects grew out of the heresy of Eutyches ?

The Monophysites, who stated that there was but *one nature* in Christ ; and the Monothelites, who claimed that there was but *one will* in the Saviour. They were both condemned at later Councils.

Were there any more Councils called ?

Yes, one more, termed *General*, was summoned at Constantinople, A. D. 681, by the Emperor Pogonatus, who presided. It endorsed what had been decided at the previous Synods. It defined the powers and jurisdiction of the Italian or Roman Church, and other Churches.

What was the value of these General Councils ?

They defended “the Faith once delivered to the Saints,” and explained the true doctrine against heresy. That Christ is *truly* God ; of one substance with the Father ; of two distinct, unmixed, and unconfounded natures, human and Divine, united in one Person. All heresies about Christ may be covered by these Councils, and hence their decisions are very important. (NOTE.—*Let the pupil commit the above answer to memory.*)

XVI.

SPREAD OF THE CHURCH.

While these Councils were being held in the East, was the religion of Christ being pushed and extended ?

Yes, in all parts of the world the missionary Priests and Bishops were hard at work, preaching and baptizing. Many converts were made among Pagans, and Churches were rapidly established.

Was much opposition encountered ?

In some places terrible persecutions were made, and the holy men and women who were working for Christ gave up their lives.

What success crowned their efforts ?

Nothing could dampen the ardor and faith of these early saints, and with God's blessing the Cross was firmly planted in all sections.

What was Christ's promise to His ministers and servants ?

" I will be with you always ; and the gates of hell shall not prevail."

How far West was the Gospel carried ?

As far as Ireland. The converts of the early Church with their ministers had quietly remained steadfast in their island home, developing strength from generation to generation.

Who is supposed to have first preached Christ in the British islands ?

Joseph of Arimathea, and afterwards the Apostle St. Paul.

(Read a curious book, " St. Paul in Britain"—by Morgan.)

What Pagan tribes lived in these islands ?

The Britons in England ; the Picts in Scotland ; and the Kelts in Ireland.

Who was one of the first missionaries to the Kelts or Irish ?

St. Patrick.

Tell the story of his early life.

He was born on the river Clyde, in Scotland, near the modern city of Glasgow. His parents were Christians, and their son was bred in the Faith. A band of wild pagan Kelts came over from Ireland and plundered the farms and villages of the peaceful Scots, stealing their cattle, and their children. Little Succath was stolen, and carried across the channel. Here his master made him a shepherd. While tending the cattle on the hills, in rain, and snow, and sun, his thoughts went up to God, and he learned much of Him who is our Great Father. After six years he made his escape to his native land.

What was the sequel of his history ?

He prepared a book called "Confessions," in which he gives many incidents of his life. But many foolish fables and legends have been circulated about him that are false. Educated to be a priest, he decided to go back to the poor heathen in Ireland, for he could speak their language. He was a most devoted missionary ; taught the people to read, and above all taught them about Christ. He was probably consecrated a Bishop, A. D. 432. He built churches and monasteries, and gathered many into religious communities—the monastery at Bangor being one of the largest.

Who were the Druids ?

They were the leaders of heathen worship in Britain. They worshipped the sun, moon, and stars ; held sacrifices and curious ceremonies ; sometimes sacrificing human victims. They were stern law-

makers, and ruled the people with a rod of iron. The Romans had a terrible struggle with them, and so did the Christian missionaries. Their religious gathering places were in wild and lonely groves, or at crom-lechs—spots marked by huge circles of stone pillars, which remain to this day.

Who was St. Ninian?

He was probably the son of a British chieftain, and was educated to be a missionary. He was ordained by Bishop Martin of Tours, in France. He then returned and preached the gospel to the heathen in the north of Britain ; and crossing the border, converted many Picts in the Lowlands of Scotland.

He lived among them as an Abba or Father, wrote a commentary on the Psalms, and was esteemed as a saint and apostle.

How long did Britain remain a Roman province?

For three hundred years. The Britons were thrifty subjects of the Emperors, and cities, and towns, walls and forts were built.

Who were their worst enemies?

The Picts, who lived in Scotland. Once a great body of Christians were gathered together for an Easter celebration, when an army of fierce Picts appeared. Nothing daunted, the Christian Bishop Germanus rallied his disciples, and with shouts of "Hallelujah!" they rushed upon the Picts and put them to flight. A field near Mold, in Flintshire, is still shown as the scene of this "Hallelujah victory."

Who were the Saxons?

They were tribes of brave and hardy adventurers from the Baltic and North seas. They wandered from

coast to coast, plundering and conquering wherever they were able.

How did the Saxons enter Britain?

The Picts had become so troublesome, that the Britons appealed to Henjist and Horsa, who came to their assistance with their Saxon followers. From this time the troubles of the Britons began.

What other tribes joined the Saxons in Britain?

The Angles from the south of Denmark. But they were all called Saxons. The general invasion was soon begun, and devastation marked their dreadful advance. They destroyed the towns and cities, pillaged houses, killing all who opposed them, and drove away the Romans. Churches were demolished, and the clergy and faithful disciples fled over into the mountains of Wales, and there the only remnant of Christianity remained in comparative safety. The Angles were more numerous than the Saxons, and hence the country was called "Anglesland," or England. Heathenism now prevailed.

What was the effect on the British Christians?

They hated the name of the Saxons, and being fugitives in Wales, they bound themselves by oath not to reveal the true religion to their enemies.

What then was the religious outlook?

It was dark and sad. The Britons were exiles and their churches and homes were in ruins. They still retained, however, their simple trust in God.

How far had Christianity extended at the end of four hundred years?

In the east it had penetrated to the farthest nations, in the south it had reached central Africa, in central Europe it had converted the German tribes, in

the south and west it had conquered Spain, France, and the British islands.

How was the Church established in these sections ?

Each nation had its own independent organization and its own clergy.

XVII.

CONVERSION OF THE ANGLO-SAXONS.

What was the religion of the conquerors of the Britons ?

It was Polytheistic, *i. e.* they worshipped many gods.

Give an outline of their heathen faith.

Their chief deity was Wodin. Their other gods were divinities who guarded the mountains, lakes, and rivers. Each day of the week was dedicated to a special god and named from it. Wednesday is Wodin's day : Thursday the day of Thor the god of thunder and storm ; Friday is Freias day, the goddess who blessed the fields and harvests ; while Tuesday and Saturday are called after two other deities.

How did they esteem Christianity ?

They fiercely hated any other than their own religion, and we have already seen how they persecuted and expelled the native British Christians from their homes and churches.

At this time what were the two grand divisions of the Catholic Church in the world ?

The East, having its Patriarchal seat at Constantinople, and the West, having its central Patriarchate at Rome. These were the two prominent cities of the world, and the Emperors had their homes in each.

Did Rome and Constantinople rule and govern the Christian world?

By no means. Each nation had its own Bishops, Priests, and Deacons. All Bishops were *equal* in spiritual authority and power. Some dioceses, and some nations were weaker, or stronger than others, wealthier or more influential; therefore Rome and Constantinople had the *prominence*, just as Canterbury, York, and London, have prominence in England, or New York and Philadelphia have prominence in this country.

Who was Bishop of Rome in the year A. D. 600?

Gregory the Great. A holy and humble servant of God, full of missionary zeal, and pious fervor and desires.

Give an account of his early life.

He was the judge of Rome, and ruled the city with skill and wisdom in times of great danger. Soon he gave up his secular calling and became a monk. He was appointed one of the seven deacons of the Bishop of Rome, and served as a counsellor of the Church. He wrote and studied faithfully and patiently.

How did he hear of the heathen in the British islands?

Passing through the Roman slave market one day, Gregory saw some fair blue-eyed children offered for sale. His heart was touched by their youth and beauty, and he asked who they were. "Angles," was the reply. "They look like angels," answered the holy man; "where do they come from?" he then inquired. "From Deira"—a name given to the north of England—and it means "from wrath." "Would that they were delivered from the wrath of God at once," responded Gregory. "And who is their king?" he

asked. "Ella," was the answer. "Alleluias must be sung in their land," said the saint. So Gregory determined to go to the islands, and preach Christ to the inhabitants.

What was the result of this incident?

Gregory started forth as a missionary to the Anglo-Saxon heathen, but he was pursued by his friends, and compelled to return to Rome, where he was made Bishop in A. D. 598. But this position of honor did not obliterate his interest in the barbarians in Britain, and he at once sent Augustine the monk with forty companions, to preach the Gospel to the rulers and people of the island kingdom.

Describe the beginnings of Augustine's mission.

He went to King Ethelbert, who had married a Christian queen named Bertha, and a meeting and conference was held out of doors. Augustine so influenced the heathen King that he was converted to the Christian faith, and St. Martin's Church, Canterbury, was given to him for services. This church is still standing, and is said to be the oldest Christian house of worship in Britain. Within six months 10,000 converts were baptized and the religion of the cross, founded thus among the Anglo-Saxons, had its timely birth.

Who was St. Benedict?

About the year A. D. 529 a pious young Italian nobleman became so disgusted with the corruption and worldliness of the clergy at Rome, that he retired to a lonely cave on the river Arno, where his food was lowered to him by a cord and basket. Here he prayed and studied the Scriptures, and won many followers and disciples. His sister, Scholastica, also lived in a cell,

and founded an order of holy women. Benedict drew up rigid rules for his monks, which compelled vows of chastity, obedience, and poverty. They wore plain brown serge robes: studied in their cells, and worked in the garden and fields. Their ruler was an Abbot, or Father. The famous monastery of Monte Casino, in Italy, is built over St. Benedict's cave. The Benedictine order is said to have been introduced into England by St. Augustine.

What did Augustine then do?

He went across the channel, and at Arles, in France, was consecrated Bishop, with his comrade Mellitus. Returning to their new home, they founded the sees of Canterbury and Rochester, in the year A. D. 601. Gregory, the Bishop of Rome, sent the books, vestments, and altar services of silver.

(Read Stanley's "Memorials of Canterbury.")

What did the British Bishops do when Augustine came to Britain?

As the British Christians hated the Anglo-Saxons, so they looked with aversion and suspicion on any friend or ally of their cruel persecutors. The tidings that came to them of the Bishop Augustine were not calculated to relieve their minds, for they were roused to indignation to learn that Italian missionaries should have dared announce *their* Bishop's authority among a people over whom he had no power whatever.

Describe the conference of the British Bishops, and Augustine.

When they at last met it was at Gloucestershire near the Severn, A. D. 601. Augustine endeavored to induce the British Bishops to unite with him in efforts to convert the heathen Anglo-Saxons; to keep Easter on the same day with his clergy; and

finally to submit to the authority of the Bishop of Rome. But they refused peremptorily to acquiesce in any of these propositions, claiming their prior rights as an Apostolic Church.

What led the British Bishops to object to Augustine?

They found him too proud and haughty. He remained seated on his chair or Episcopal Throne, and would not rise to welcome or greet them. They were much incensed at his presumption in daring to attempt the introduction of a Roman Bishop's rule in their independent land.

When did Augustine die?

Not long after this conference with the British Bishops, in A. D. 604. He was succeeded by Laurentius, a good man, who carried the Gospel far and near among the heathen of the island, founding the West-monastery, now Westminster. But the new king became a persecutor; the missionaries fled; and the converts soon lapsed again into their sad pagan condition.

Who was Paulinus?

In the northern part of the British islands was a section called Northumbria, and its Anglo-Saxon king, Edwin, had his stronghold at Edwinsburgh (now Edinburgh). He was converted and baptized by Paulinus, an Italian missionary Bishop of great holiness. This saint built, A. D. 627, the original church from which York Cathedral afterwards sprung. He preached faithfully, but his work was often disturbed by the inroads of the Southern barbarians.

Who was St. Aidan?

He was a holy monk of Iona, who did much to convert the Anglo-Saxons. He became a Bishop of

the Scots, and choosing a lonely island on the Northumbrian coast, named it Lindisfarne, or Holy Island. Here he lived with his monks. He was charitable and self-sacrificing, and very popular with the Scotch kings—especially Oswald and Oswin. Aidan died on one of his missionary journeys, Aug. 31, A. D. 651.

How was Christianity adapted to the Saxon converts ?

Their pagan religious customs were quietly transformed into Christian usages. For instance : They had a festival each Spring in honor of a goddess named Eostre. The missionaries gradually substituted for it the Feast of the Resurrection, and called it Easter. In the winter they kept the Yule feast, which was soon turned into a festival to commemorate the birth of our Lord, and called Christ-mas.

How were their Churches supported ?

By taxes or tithes ; by gifts of lands and buildings, so that soon the clergy grew rich. Monasteries or religious schools were erected near the churches, and they soon became so popular that multitudes of men and women flocked to join them. At last the lazy and wicked entered their seclusion, till much corruption was the result, and in a later day reformation was found necessary.

Who was Wilfrid ?

The son of a northern chief. He entered the monastery of Lindisfarne. Later he went to Rome, and studied the customs and usages of the Italian Church, which differed from the British Church. Returning to his native land, he became a strong advocate of Roman ways ; and was so successful, that he alienated many. He was made a Bishop.

of York, A. D. 664. He labored faithfully among the Saxons.

Who was Cuthbert?

He was a poor shepherd lad of Scotland. He joined the monks at Melrose, and after a while became their leader. He preached to the peasants, and did many good deeds. Retiring to a lonely island for study and prayer, he was soon brought back by those who required his presence. He was a most devoted missionary, and his memory is still revered. His bones rest in a tomb behind the altar in Durham Cathedral, England.

Who was Caedmon?

A rude herdsman, but blessed of God with a poet's power. He left his flocks and became a monk. He wrote very good verses, telling the old scripture stories, and the traditions and history of the Church. Even the poet Milton studied his songs. When dying he asked for the sacrament, and after receiving it, inquired if the hour for midnight service was not near. "It is not far off," the monks answered. Then, he said, "Let us wait for that hour;" and soon he fell asleep.

Who was the Venerable Bede?

He was a successor of Caedmon in the literature of the English Church. He was called venerable because of the great reverence men had for him. He was born in the monastery at Wearmouth, and brought up in an atmosphere of learning. Music was learned, charity was cultivated, and fine lettering and illuminating of the Office books were taught to the young monks. Bede learned everything that he .

possibly could, and soon became a famous teacher. Six hundred scholars flocked to learn of him.

What works did he prepare?

He wrote books of hymns, and many commentaries. But his great work was a history of the early English Church. There is much in it legendary and fabulous, but it is invaluable in giving the story of those days. His last work was a translation of St. John's Gospel. When dying, a young monk wrote at his dictation. "There is one sentence more," he said. "Write quickly," answered Bede. "It is finished," responded his companion. "Yes," said the dying monk, "thou hast well said; *it is* finished;" and lying down, he repeated the "Gloria," and at its last word he died.

(Read Browne's "Venerable Bede.")

How did Christianity reach Scotland?

One of St. Patrick's converts in Ireland was Columba, son of the King of Leinster. He became a monk about A. D. 568, and studied and prayed in his cell. Having had a serious quarrel about a copy of the Psalter which he had made, he went with a young monk to the island of Hy, now called Iona. Here they lived and worked as saints. They copied the Holy Scriptures many times; they converted the fishermen and heathen peasants round, and began to develope a school of missionaries.

What was the result of St. Columba's work?

His fame spread far and near. The king of the Scots visited him and received his advice and blessing, and Aidan, another king of Scotland, was crowned by him. The great stone on which the king sat, is now in Westminster Abbey, and all the

English sovereigns sit on it when crowned as monarchs. For thirty-four years St. Columba sent forth holy influences, and through his efforts Christianity was established in Scotland.

Who was Archbishop Theodore?

He flourished about A. D. 675. He was a good old Greek priest, from Tarsus, St. Paul's birthplace. He was sent to England as a peacemaker, and soon accomplished his work. He divided England into Dioceses and Parishes; and those divisions continued nearly 1200 years. Where the Bishop's chair or *cathedra* was placed, there was the cathedral. The cathedral clergy were called *canons*, because they kept the *rules*. When they lived together their home was called monasterium or *minster*. The churches and cathedrals were low and heavy, with small windows. Theodore was a great organizer, and Canterbury was made the Archbishop's seat. Theodore brought with him to England, Adrian, a learned monk, and together they founded schools and did much for Christian education.

What now was the condition of the Christian Church in the British islands?

There were two branches of the Church at work for the conversion of the heathen in the British islands. The native clergy under their own authorized Bishops, and the foreigners who had come from Rome under Augustine and his successors. The Roman clergy did good work, but they had intruded their claims, and were but a grafting on the original trunk of a native Church.

What great principle given at the Council of Nice, and at other general Councils, is illustrated by these facts?

That one Bishop is not superior to another, and that no Bishop has a right to intrude himself or his clergy into another Bishop's Diocese. As every man is master of his own household, so each Bishop is master in his own Diocese. Hence the intrusion of the Italian Bishops into England was wrong, and contrary to the Catholic rule.

XVIII.

THE MOSLEMS.—THE ICONOCLASTS.

While Christianity was spreading in the West, how was it faring in the East?

In its birthplace it was being weakened and corrupted. Nearly all the heresies sprang in the East; and speculation and philosophizing were rapidly undermining the true faith.

What had become of the Jews?

They were scattered all over the world. Being great merchants and money-getters they had commercial relations with every nation. After the destruction of Jerusalem and their Temple, they had no fixed or central location, but have ever been wanderers on the face of the earth.

(Read Milman's "History of the Jews.")

What people lived in Palestine and adjacent lands about the year A. D. 600?

The Arabs. They were descendants of Ishmael, sons of the desert; and although they had always believed in the God of Abraham, yet they were corrupt in life and morals.

What great religious impostor arose in the beginning of the 7th century?

Mahomet. He had been a camel driver at Mecca, till he married a rich widow, who was able to support him in idleness. He had epileptic fits and believed or pretended to believe that he had a vision in which the angel Gabriel appeared, and informed him that he was a greater Prophet than our blessed Lord.

What were the tenets of his false religion?

He blasphemously announced that he was the Holy Ghost. He was a man of great natural talent and shrewdness, and collected a volume of Proverbs and religious directions, which he called the Koran. He could not read or write, yet exercised a marvellous influence and gathered many disciples. His creed was, "There is no God but one God, and Mahomet is His Prophet." He taught his followers to pray regularly, and not to drink wine, and after death promised them a sensuous Paradise of luxury and lazy delightfulness.

How was Mahomet received at first?

He was resisted and persecuted, and compelled to flee from Mecca to Medina, in A. D. 622, but soon after he was able to return, and multitudes both of Pagans and Christians flocked to his standard, until he became the most mighty prince and leader in the East.

By what method did he enforce his rule?

By the sword. He compelled his disciples to fight for their religion. At first he fought with Arabs only, but soon compelled all who came in his path to accept his religion.

(Read Irving's "Life of Mahomet.")

What happened at his death?

He died A. D. 633, and was succeeded by his father-in-law. His successors were called Khalifs, or Deputies of God on earth.

Who was one of the most noted Khalifs?

Omar; a plain earnest man, and a brave soldier. He conquered and converted the Persians and marched on to Palestine, where he captured the city of Jerusalem. He built the beautiful mosque, which to-day bears his name, on the very site of the great altar of sacrifice in the Jews' Temple. The Mahometans have held the sacred city from that day to this.

What other country was converted by the Mahometans?

Egypt. The Khalif Omar sent his general, Amron, with an army, down to Egypt. Here the Christians soon accepted his terms of faith and gave up their sacred trust for the pagan superstitions of the Moslem.

What great literary treasure did Amron destroy in Egypt?

He found at Alexandria much treasure of art and literature. Here was the world-renowned library, begun by Ptolemy Philadelphus 300 years before Christ, filled with rarest manuscripts and most valuable books of all times. He wrote to Omar, asking what should be done with these collections, and the reply came back, "If they teach what is contrary to the Koran, they are mischievous; if they teach the same they are useless. Burn them all." So these treasures of history and philosophy were ruthlessly scattered, to light the fires and warm the public baths.

As the years rolled by, what other lands fell into the hands of the Moslems?

They ravaged all the towns and cities of the northern

coast of Africa and compelled a surrender of every religion to their own. Through treachery their chieftain Tarik was admitted across the narrow straits into Spain. Here he took possession of the fortress which he named Geb-al-Tarik, or Gibraltar. Battles ensued ; and at last the Christians of Spain either fled or gave in their allegiance to the Moslem Moors.

THE ICONOCLASTS.

Who were the Iconoclasts ?

All who broke in pieces images and statues, or who destroyed mosaics and pictures found in Christian churches. The word comes from *ikon*, image, and *klastes*, breaker.

What caused this movement ?

During the first three centuries images and pictures in the churches were unknown (see "Bingham's Christian Antiquities"). Rude symbols and hieroglyphics were found on the walls of the catacombs, and as external ornaments to the church buildings. But at last, about A.D. 400, pictures were hung on the walls of churches to instruct the ignorant ; and at the time of the Mahometan conquests the people began to worship and adore them.

Repeat here the second commandment of the Decalogue.

"Thou shalt not make to thyself any graven image; thou shalt not bow down nor worship it."

What position did the Mahometans hold on this question ?

They bitterly hated any figure, or emblem, or picture of a religious character, and upbraided the Christians because of their idolatry.

What is the object of religious emblems ?

Simply to suggest to the eye and mind of the

Christian the great theme of Redemption. 'The Cross, the Crown of Thorns, the sacred Monograms, all lead one to think of Him who suffered and died for our sins; hence great care should be had in their selection and use.

Who was the most noted Iconoclast?

The Emperor Leo the Isaurian, A. D. 716-741. He ordered all pictures and images in the churches to be removed or destroyed; wall paintings and mosaics were whitewashed, or covered over with plaster. The Emperor's soldiers were very rude and sacrilegious in obeying his orders. They desecrated the churches, insulted the Bishops and clergy, and shocked the people.

Did the Emperor meet with resistance?

Yes, in many quarters there were uprisings of the clergy and people, and blood was shed. In Rome his commands were defied, and a Lombard king came to the rescue of the revered images, and defeated the imperial troops. This produced a still further breach between the East and Rome.

What great danger is liable to arise from the use of pictures and images in churches?

Man is so liable to err that he forgets that a picture, or an image is only a representation of a fact, or a doctrine; and because these are in such holy places, superstitious regard is paid to mere wood, stone, or canvas. The story of the Brazen Serpent fully proves this dangerous tendency.

At this time, A. D. 750-800, who were the most powerful Bishops?

The Bishops of Rome. In the East the heresies had gradually weakened the spiritual power, and Mahometanism, the temporal power of Christianity.

In the West the Bishops of the different countries were principally very poor missionaries sent out from Italy and owing allegiance to the Roman Bishop.

What peoples received missionary Bishops from Rome?

The Germans, the Franks, the Spaniards, and the Anglo-Saxons, in England. The British Bishops were over in Wales, and amid the Scottish hills—weak and poor, and few in number. They finally accepted the Roman authority and gave allegiance to the Roman Bishop.

What was the Roman Bishop called?

Papa, Father, or Pope.

XIX.

CHARLEMAGNE TO GREGORY VII.

In what way had the Roman Bishops maintained their strength?

By calling in help from neighboring kingdoms. The Lombard kings had been the chief allies of the Popes against the Iconoclasts, and at last began to dictate terms to their Roman friends; therefore the Popes began to look elsewhere for aid.

(Read "Milman's Latin Christianity.")

What kings did they appeal to?

To the kings of the Franks (France). They had lost much of their original power, and were called Mayors, instead of Kings. One of their number was called Charles Martel, a brave soldier and leader. He led forth his troops against the Mahometan Moors, who had crossed the Pyrenees' mountains from Spain, and defeated them signally at Tours, on the river Loire. His son Pepin, was equally as cour-

ageous, and to him the Pope applied for assistance against the now unbearable Lombards.

What was the result of this appeal?

Pepin felt pleased and honored by the Pope's request, and at once consenting, led an army of Franks down to Italy, and drove out the Lombards from their coveted places. This begins the real history of the temporal or imperial power of the Papacy of Rome, for from this time the Roman Bishops not only controlled the armies of northern kings, but named and crowned the kings themselves.

Who became Emperor of the West?

Charlemagne, son of Pepin; one of the ablest and most remarkable characters in modern history.

What were some of his victories?

He conquered the Moorish invaders in Spain; subdued the northern and eastern tribes of Huns and Sclavonians; overwhelmed the Lombards; fought successfully against the Saxons; and at last became an acknowledged ruler over entire Europe. While at Rome, Christmas day, A. D. 800, he was crowned by Pope Leo III., as sole Emperor of the West, and he was saluted as the new Augustus of the civilized world.

Give an outline of his character.

He was hardy and plain; honest and severe. He had a lofty ideal and a liberal spirit. He founded many schools, and churches, and did much for religion and learning. He was devout and studious, and endeavored to be just and true in all his dealings.

(Read "Life of Charlemagne, by Cutts.)

Where did he live?

At-Aix-la-Chapelle, in France. Here he studied,

and prayed. Here he administered his Empire with wise discretion. He issued stringent laws ; frowned down vice and idleness, and imported learned scholars to teach his courtiers and people. He studied the Scriptures, and St. Augustine's books. He wrote the Latin hymn "Veni Creator Spiritus," "Come Holy Spirit." He died at his home, and his last words were, "Into thy hands I commit my spirit." He was crowned and seated in his stone chair or throne, and so buried in his own church.

What famous monk and teacher did Charlemagne bring to his court?

An English monk named Alcuin. He was a profound student and a very holy man. A school was started in the hall of the Emperor's palace, where Alcuin taught the young men. After dinner the Emperor would meet his teacher in this hall, and with the others discuss deep and sacred subjects. Each took the name of some great and noted man. The Emperor was called King David.

What position did Alcuin take on the subject of images in the Churches?

He rejected all worship of images, and at the Emperor's request wrote a work on the subject.

What views did Alcuin hold about the holy dead?

He taught that there was no such thing as the modern Roman view of Purgatory ; and held the pious belief that the general conflagration at the end of the world would cleanse all things of impurity.

What were the Capitularies ?

A revision of the ancient laws of Rome, to suit the modern civilization. They were ordered by Charlemagne, and were a remarkable code.

What happened at the death of Charlemagne ?

His son Louis the Pious was made Emperor, but

instead of grandly ruling the entire realm, he divided it into four sections. From this time on, a series of troubles arose ; weak men were put in power, and a gradual imbecility appears in the various kingdoms of Europe.

How did this affect the Church ?

As the nations grew weaker, the Church grew stronger. The Bishops of Rome increased their temporal powers by acquiring lands and property of great value. They called in the aid of the strongest kings against the weakest, and gradually became rulers over all.

What was the consequence to religion ?

As the Popes of Rome acquired power over kings and lands, they became themselves very worldly and wicked. Designing men of little or no morality sought to be made Bishops, and ultimately, sin and corruption, ambition and license stalked boldly in the high places of the Church.

As the Church grew strong in temporal matters, it grew weak spiritually. But God sent reminders of his wrath. How were these made manifest ?

Through invasions by barbarians. In the north the Danes and Northmen made their ravages. In the south and east the Saracens conquered those who opposed them.

How many years did these barbaric incursions continue ?

For nearly one hundred years. From A. D. 830 to 930.

Give an outline of the invasion of Britain.

First the Romans conquered the ancient Britons and put them under subjection ; Christianity silently entered in at this time. Next the Angles and Saxons came and almost entirely swept away the Christian

Church of the island ; and finally the Danes swooped down from the north, and ravaged the people, and nearly put out the light of truth.

Give an account of the Danish invasion ?

The Danes were worshippers of Wodin and Thor; savage hordes of wandering pirates. They built and sailed long-keeled boats, with which they quickly crossed the sea, and landing in the harbors of the fishing and coast villages, plundered the inhabitants, and with their booty, fled back to their homes in Denmark, or on the shores of the Baltic. After a while they became bolder, and wherever a river allowed they penetrated the interior, built camps and earth-works, seized horses and dashed into the near towns, spreading terror and sadness in their path.

How did the Christian Church feel their depredations ?

All over Britain, churches and monasteries were found. Here were valuable libraries, rich adornments of the altars, and gold and silver vessels for worship. Here too the clergy lived in seclusion and study. Upon these places, then, the fierce Danes fell, and robbed, and burned, and murdered.

What brave king did they murder ?

Edmund, king of the East Angles. After conquering him, they bruised and beat him with clubs. They mocked his Faith, and tying him to a tree, pierced him with arrows and cut off his head. He was afterwards called a saint, and the spot where he was martyred is called Bury-St.-Edmonds.

What famous monasteries were destroyed ?

Many years before a holy Bishop named Aidan, founded a notable monastery, on a lonely island on the coast of Northumberland. It was called Lindis-

farne, or Holy Island, and its ruins may be seen to-day. It was utterly wasted, and the resident Bishop and his monks fled. There was also another famous monastery called Croyland. Here the Danes pursued a band of fugitives who had hurried on to warn the holy men of their danger. Their precious and sacred treasures were loaded in a boat, and sent down the river; but the aged abbot and his brother were murdered as they stood near the altar, and the buildings burned. (*Read Kingsley's "Hereward the Wake."*)

To what other lands did the Danes and Northmen go for plunder?

To France and Italy. Paris was a small city on an island in the Seine. The Danes besieged it, killing many inhabitants in the neighboring country; but unable to capture the town, they at last retired. In Italy a fierce pirate, or sea king, named Hastings, led his fleet of boats, and plundered many of the coast towns. Wherever these terrible robbers went they carried fear, and left desolation.

Were no efforts made to convert the Northmen?

Yes, a holy monk, named Anskar, went among them in their villages and towns, and at the risk of his life, preached the gospel. At last he was made Bishop of Hamburg, and led a hard, austere life, making but little progress among those he hoped to convert. He died A. D. 865.

What other people gave trouble to the Church?

The Saracens. They were followers of Mahomet, and made frantic efforts to recapture what had been taken away from them by Charlemagne. They spread in Spain, and captured the island of Cicily, in A. D. 847. They marched on to Rome, and plundered the churches and the Bishop's palace. On their

departure, the new Pope, Leo IV., built a strong wall around the city, and hence, Rome has been called the Leonine city. Later on the Pope inspired his soldiers to fight the Saracens at Ostia, on the sea, and there they were badly repulsed.

Where else were barbaric tribes encountered?

In the north-east of Asia were hordes of rude, uncouth savages, wild and wicked. They settled like swarming bees on the edges of Europe, in Russia, Hungary, and Bulgaria. These were called Sclavonians, and they gave much serious trouble to the eastern Church. A holy man, named Methodius, however, exercised wonderful influence over one of their kings, and at last they were brought under the Cross, and subject to the Patriarch of Constantinople.

What great king at last conquered the Danes?

Alfred the Great of England, a son of King Ethelwolf, born A. D. 849.

How was his early life passed?

When but a child, he went to Rome with his father. Here he was much impressed by the magnificent buildings and the ecclesiastical pomp. Then he lived for a time in Paris, and on his return home determined to cultivate his mind. He studied hard and became a famous scholar.

How did he become king?

His father and brothers having died, he succeeded to the crown. The Danes were at this time ravaging the land and the struggle was very severe. At times he was badly defeated and then again successful, till at last he routed them and compelled a peace. During these troublous days occurred the well-known story

of Alfred's disguise as a peasant. He hid in a poor woman's hut, and she told him to turn the cakes at the fire; but he was too busily occupied with great thoughts, and forgot the cakes. Whereupon the old woman gave him a severe scolding.

What were his qualities as a ruler?

He was wise, noble and humane. He made laws, punished offenders severely, established schools, built and endowed churches, patronized literature, and himself made valuable translations of Scripture and useful books.

How and when did he die?

He always suffered from a chronic malady which ultimately killed him. He said that he wished "to leave to those that came after him a remembrance in good works." He died A. D. 901, at the age of fifty-two years, a brave Christian king.

What great educational establishment did Alfred found?

The famous University at Oxford. It had been originally started as a small school by Bishop Theodore. Alfred endowed it, and placed learned professors at work there.

With whom does King Alfred compare?

He was like Charlemagne in his wisdom, nobleness, learning, and righteousness.

Who was John Scotus?

He was an Irish born Scot, and was carefully educated in Paris. The Emperor Charles the Bald held him in high esteem, and promoted him to honor. He was a witty man as well as a scholar. Once he was dining with the Emperor, who sat opposite him. When twitted by the royal host, he bore the jests patiently till he was asked "What is the difference

between a Scot and a Sot? He replied at once, "Only the table."

What famous controversy did he enter into?

He joined with a scholar named Ratramn to oppose Radburtus, who taught that in the Holy Communion the bread and wine are changed into real carnal flesh and blood. Later on John Scotus went to England and joined King Alfred's court. Here he taught many pupils, but at last they became exasperated with him, and stabbed him to death.

Who was St. Bernard?

During the tenth century there was dreadful quarrelling and fighting in Rome as to who should be Pope. A youth named Bernard de Menthion who was about to be married, fled from his lady to the Alpine mountains, and there determined to live in poverty and solitude. He converted the barbarian nations, and succored poor travellers lost in the cold hills. He built a house, and trained pious monks and huge dogs to go out in storms and save those who might be lost in the snows. Thus was founded the famous Hospice of St. Bernard near Mt. Blanc, in Switzerland.

Who was Dunstan?

The son of a nobleman. He was born at Glastonbury, A. D. 925. He went to France to be educated in a monastery. When but twenty-one years old he was made a chaplain of King Edward of England, and later remodelled and became the head of the monastery at Glastonbury, and the king's treasurer. Here he lived in a narrow cell, where he studied, wrote and prayed. He was very talented and accomplished

He could paint, and build organs, and make bells, and work in gold, and build churches.

Into what two classes were the clergy divided?

The monks who lived in monasteries were called *regulars*, because they kept *regulum*, the rule. The other clergy were called *seculars* from *seculum*, the world. They had wives and children, and some of them were very wicked and worldly. Drunkenness was a prevailing sin, and money-getting the principal object of their lives.

What did Dunstan endeavor to do?

He became the chief power in the State and in the Church, as Archbishop of Canterbury, and thereupon compelled the clergy to put away from them their wives and families, and to submit to many severe and strict rules. This made him very unpopular. He ordered that all infants should be baptized before they were six weeks old: children should be brought to confirmation, and should learn the Creed, the Lord's Prayer, Commandments, and Catechism. Dunstan lived through five reigns, and died in seclusion and sadness.

What was the state of religion towards the end of the 10th century?

The rigid rules were largely relaxed; the clergy again took wives, and lived in the monasteries. The churches were principally rude buildings of rough timber and stone. The priests were unlearned, but still they baptized the living, and buried the dead in the "God's acre." They knew but little theology, and, as Rome was a long way off, cared but little for the Pope.

XX.

THE EASTERN AND THE WESTERN CHURCHES.

What northern nation was converted to Christianity at the end of the 10th century?

Russia, or a portion of it. Olga, the king's mother, learned about the Christian faith at Constantinople, and she endeavored to transplant the same in her son's kingdom. Afterwards Vladimir the ruling prince became a disciple of the Cross, about A. D. 988, and on marrying Anne, daughter of the Emperor Basil, renounced his idols, dragged them through the mire of the streets, built churches, and introduced the Eastern Liturgy of the Greeks.

Who introduced Christianity into Norway?

King Olaf, a handsome, bold, and untamed man, about the year A. D. 1000. Having seen at Bremen a silken banner, beautifully embroidered in gold, he desired it. The Bishop Thangbrand gave it to him, and it was always carried before the king. Olaf was confirmed at Winchester, in England. On his return to Norway he denounced the prevailing and ancient religion of his people, and compelled all, under pain of death, to be baptized. Bishop Thangbrand went through the land with the king, and their rule was cruel and severe. But Christianity soon had a natural growth, and peace ensued when the Gospel of love was known.

Tell the story of Olaf Haraldson.

He reigned in Norway, A. D. 1036. He also was a fierce Christian. He gathered his people together

for a religious council. They erected a great idol, crowned with gold and silver. At a given signal this image was cut down by Olaf's men, and rats and mice leaped forth from its hollow body. The heathen ran to their ships, but holes had been cut in them and they sank. By this singular piece of strategy the simple-minded people lost faith in their gods and accepted the truth. Then Norway was divided up into dioceses and parishes, and Bishops and clergy were introduced, and the good work developed under God's blessing.

While all these changes were going on in the North and West, what prophesy of our Lord was being fulfilled ?

The subjugation of the world to the religion of the Cross. Christ once said, "And I, if I be lifted up, will draw all men unto me."

Did peace prevail within the Church ?

By no means. There were many internal dissensions, as well as external trials. Schisms, heresies, pride, worldliness, ambition of wicked men, these all combined to destroy the unity of the Church.

The quarrels of the Church may be divided into two grand divisions ?

The Church was united on a fair and general basis for many years ; a Christian could commune in any city or country, even though there were varying customs. The Church was Catholic, or universal, in the world for nearly a thousand years ; and although differences were tolerated, yet it was not till the tenth century that the final separation took place, and henceforth we are to consider the Eastern and Western Churches.

Where were the heads, or chief cities of these churches ?

All Christendom rallied in allegiance around these

two central Bishops—viz. the Patriarch of Constantinople, and the Bishop of Rome. From this time, then, we shall mark the history of the *Roman Catholic Church*.

What were some of the differences between the Eastern and Western Churches?

The East omitted the words “and from the Son” in the Creed (the filioque) while the West used them: the East used leavened bread in the Holy Communion, and the West used unleavened: the East allowed no carved images in their churches, while the West permitted, and at last venerated them: the Eastern Church allowed its clergy to wear long hair and beards, but the priests of the Western Church shaved their faces, wore no whiskers, and also shaved the crowns of their heads in remembrance of the crown of thorns. The last was called “tonsure.”

How was the final rupture consummated?

In these matters very largely the Eastern Church was right and the Western Church wrong. At last, in 1034, the Patriarch of Constantinople, named Celularius, wrote a letter condemning some of these customs. He also closed all churches in his Diocese refusing to obey. Leo IX. was Bishop of Rome, and he at once sent legates to Constantinople, protesting. But they were severely opposed, and finally went into the Church of St. Sophia, the magnificent cathedral of Constantinople, July 16th, A. D. 1054, and laid a scroll on the altar, cutting off, or excommunicating the Eastern Church from all further intercourse with the West.

(Read “The Papacy,” by Guetté.)

What was the result?

An unhappy separation, in which both Churches were losers, and no one the gainer thereby.

Who was Emperor of Germany in 1024, and what did he do?

Henry III., a strong, imperious ruler. He found three Bishops in Rome, each claiming to be Pope. He set them all aside, and appointed a Pope of his own choosing, called Clement II. For years the Emperor selected the Popes, and though the people objected, yet many good men were chosen.

What effect did this have on the Church of Rome?

It made the Popes subservient to the Emperor, and after a time the Bishoprics were handed down from father to son as a family inheritance. In a smaller way, too, the parishes were controlled by barons and counts, who placed clergymen in charge unfit for their offices, and powerless to rebuke the sins of their patrons.

Were the clergy married?

Yes, many of them had wives and families, although many lived single, and devoted all their time to their sacred works. But at last, in order to accomplish a reform among the priests, Pope Stephen II. decreed that no clergyman should be married; and this has been the Roman law of celibacy ever since.

Is it a right law?

No, there is no warrant in Holy Scripture for such a decree. Even St. Peter was married, and other of the apostles, and for over a thousand years clergymen were permitted this holy and natural privilege, blessed of God, and commended of the Saviour Himself.

How has this law of celibacy been received?

It has constantly been opposed by the best men in

the Roman Church, and frequent troubles have grown out of its enforcement. It has been the source of much evil and trouble, and is condemned by the Greek and English Churches, and all reasonable and right-minded thinkers.

At this time (the middle of the 11th century) what was the condition of the Church?

It was like a body full of leprosy, covered with ulcers and sores, and consuming with deadly fevers, a dreary spectacle spiritually; the Bishops and clergy were openly denounced. Some were drunkards, and murderers, and adulterers. The laity were equally as wicked and immoral, but they despised the lying and hypocritical clergy, and much infidelity abounded.

(Read Milman's, "Latin Christianity.")

What remarkable man was raised up as a Reformer?

Hildebrand, who became Pope Gregory VII. He was probably a native of Tuscany, and became a Deacon in the Church at Rome, A. D. 1049, during the reign of Henry III. of Germany. He lived at Rome for many years, and saw at least six Popes on the throne of St. Peter, all of whom he influenced very largely. He was a pious and saintly man, and determined to reform the abuses that were now rampant in the Church.

Who opposed Hildebrand?

Henry IV., who had succeeded his father as Emperor, a fierce, wicked prince, unscrupulous, abandoned, and yet ambitious. Henry quarrelled with the new Pope, who had been consecrated as Gregory VII. in A. D. 1073, and calling a council of German bishops, deposed him. Gregory summoned another council and excommunicated Henry, A. D. 1076; for

the Pope had determined that the dioceses and parishes should not be filled by the appointments of kings or nobles, and had decided to control such things himself.

What did Pope Gregory VII. now claim ?

Absolute control over all lands, all properties, all peoples. He was the representative of God on earth, and to him all things must owe and give allegiance. Gregory was conscientious and honest in his ideas, but as great a bigot and fanatic as the world has ever known. His zeal was greater than his discretion.

What was the result of Henry's excommunication ?

A perfect scene of anarchy and rebellion ensued throughout his dominions. His soldiers deserted, his friends abandoned him, his subjects felt themselves free from his rule. They elected another Emperor in his place, and he at last was compelled in humility and shame to flee from his home, cross the Alps, and beg pardon of the Pope, in Italy.

Describe his interview with the Pope.

On January 21st A. D. 1077, Henry succumbed to the Pope Gregory VII. He came humbly to his door, in the garb of a peasant, barefooted, and standing in the snow. For three days and nights he begged piteously for pardon ; and fasting there, he awaited the Pope's pleasure. At last he was admitted to Gregory's presence, and received only a partial remission of his sentence. This picture is not at all like those given to us in the Holy Gospels of Christ.

What was Henry's subsequent action ?

He left the Pope's presence in a terrible rage ; gathered a few followers, and made another attack on Gregory. This time he was more successful ; for the

Pope's adherents joined Henry, and calling another Council, a new Pope, named Clement III., was appointed. Henry marched on Rome, captured it, and drove Gregory from his city and palace.

What was the result?

Gregory VII., though a fugitive, was unrelenting. He continued to hurl anathemas and curses against his enemy. He died at Salerno, a fugitive and a sadly disappointed man. His last words were: "I have loved righteousness, and hated iniquity, and therefore do I die in exile."

What became of Henry IV.?

He had a wretched history. His son drove him from his throne, and gray-haired, and broken down, he begged piteously for some petty office at the cathedral of Spires, which was refused him; then he cried, "Have pity on me, for the hand of the Lord hath stricken me."

What were Pope Gregory's qualities?

He was brave, determined, and inflexible, but severe, bitter and narrow-minded. Having been trained in an age that moulded his character, he displays qualities that, while admirable, are yet not beautiful.

What good did he aim at?

The purification of the Church, and the reformation of morals among the clergy and laity.

What evil did he sow?

He chiefly taught that Popes are supreme rulers over all things on earth, and sowed the seeds of that abominable doctrine and principle which renders the Roman Church intolerant, cruel, and wicked in her ways.

XXI.

GREGORY VII. TO INNOCENT III.

How many Popes, and how many years between Gregory VII. and Innocent III.?

Eighteen popes, and one hundred and eleven years, or from A. D. 1087 to 1198.

What two famous parties were now in conflict?

The Guelphs, who espoused the Popes' cause, and the Ghibellines who were friends of the Emperors. They quarrelled for about 100 years.

What was the general aim of the Popes?

To keep out the laity from any participation in ecclesiastical affairs.

Was this an Apostolic custom?

No; for in the Book of Acts we read that the Apostles and brethren always united in the election of the clergy, and in other Church matters, in which all had a common interest. (Acts vi. 2-5.)

How had Gregory VII. arranged these matters?

He had contrived to exclude the pious laity from the selection of their clergy, placing the entire matter in the hands of the Bishop of each diocese. The Pope was to be chosen by the seventy chief clergymen of Rome. They were called Cardinals, or principal clergy, and when they met together for an election it was called a conclave. They wore scarlet robes in remembrance of the ancient Roman purple. The popes wore white and gold.

(Consult "Robertson's History of the Christian Church.")

What people held the city of Jerusalem?

It had passed from the hands of the Saracen Arabs,

who were tolerant and moderate, and was now captured and inhabited by fierce Turcomans or Tartars, who persecuted every Christian pilgrim to the Holy Places.

Who was Peter the Hermit?

A devout monk, who having suffered many indignities when on his pilgrimage to Jerusalem, returned in wrath, and determined to rescue the sacred spots from the hands of the infidel.

What did Peter the Hermit do?

He approached Pope Urban II. and so interested him in the cause that a great assemblage gathered at Clermont, and Peter addressed them with fiery words, stirring his hearers to a determined attack on the enemy, who now held the Holy Land of Palestine.

What was this holy war called?

A crusade. Those who enlisted wore a scarlet cross on their shoulders. They were foolish fanatics, and started off without food or money. They nearly all perished in Germany and Hungary. A second party was better prepared and equipped and reached Palestine under command of Godfrey of Bouillon. They were successful, and at last captured Jerusalem and the Holy Places with great joy.

What was the result of this crusade?

Godfrey was proclaimed king. The Roman Church was set up, and the Pope's power and authority declared. But Jerusalem was a part of the Greek or Eastern Church's possessions, and so a quarrel at once ensued, and the breach between East and West was made wider and deeper.

What were the military orders?

It was necessary for the protection of the Holy Sepulchre, and other of the sacred places, that soldiers should be always on guard. Among these soldiers were the Knights of St. John, who also kept a Hospital for the care and relief of pilgrims. Then arose another order of poor soldiers, called Knights Templar, and these were religious devotees, as well as brave warriors.

(Read "Military-Religious Orders," by Woodhouse.)

What was the last European section to embrace Christianity?

Poland and Pomerania, lying near the Baltic sea, and converted through the agency of Bishop Otto, in A. D. 1126.

What great name looms up with special prominence in the 12th century?

St. Bernard of Clairveaux. He flourished between A. D. 1113 and 1153. He was the son of a Burgundian baron, and at twenty-two years of age entered a monastery. With a cross in his hand, and followed by twelve monks, Bernard went forth and founded the famous abbey of Clairveaux, in France. Here he spent his time in study, writing tracts and sermons, and teaching the young men who came to him for instruction. His fame as a preacher was very great, and his renown as a theologian gave him the name of "Last of the Fathers." ("Morison's St. Bernard.")

What famous undertaking did he instigate?

The second crusade to Palestine. It had been again overrun by the Mahometans, and the knights and pilgrims had become corrupt. By his tall commanding figure, and winning manner, St. Bernard influenced King Louis VII. of France and the Emperor Conrad of Germany to take up the cross and sword for this crusade. But it was a disastrous

expedition. St. Bernard was also renowned for his religious controversy with Abelard.

Who was Abelard?

He was born in A. D. 1079, at Palais, and became a profound theologian, and at last taught doctrines that were unsound, and in opposition to the old faith. He was condemned at the Council of Sens, in A. D. 1140, and the Pope forbade his writing or teaching again.

(Consult "Milman's Latin Christianity.")

What was the state of Christianity at this time throughout Europe?

Very degraded. The kings were unscrupulous and tyrannical: the people were very ignorant, and bestial in their practices. The clergy could not read or write, and were also sunk low in sin; and the popes were designing politicians, wicked and unprincipled.

Give the story of Arnold of Brescia.

He was a disciple of Abelard, and in 1143 stirred up a political strife in Rome, and formed a republic there. He denied that the Popes and Bishops had any rights of control over states and lands, and claimed that they should attend only to their churches and spiritual affairs. But at last, after twenty years, he was overcome, his followers scattered, and he himself taken prisoner and burned at the stake.

What Emperor assisted in the overthrow of Arnold of Brescia?

Frederick Barbarossa, or Red Beard. He was a friend of Pope Adrian III. the only Englishman who was ever Pope of Rome. But when this prelate died, Frederick opposed the new Pope Alexander III., elected A. D. 1160, and so the old quarrel between Guelphs and Ghibellines was renewed.

What was the end of this quarrel?

At first the Emperor was victorious, and the Pope fled; but at last the Pope conquered his enemy, and Frederick sued for peace. The two foes met at Venice, and the king held the bridle of the mule on which Alexander rode. The humiliation was very great, and it is even said that the prostrate Emperor kissed the feet of the Pope. How unlike the behavior of the meek Saviour! (*See "Robertson's History."*)

What do all these quarrels of the 11th and 12th centuries show?

A determination on one side that the State should rule the Church; and on the other, especially, that the Church should rule the State.

What does Christ say on this subject?

"Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." State and Church each have rights and privileges, but each must respect the other, and each must help the other.

What has ever been the evident sin of the Roman Church?

Greed for money, lands, and temporalities. She is always aiming for more power, and desires to reach the pockets of men, the treasuries of nations, and seeks control over all things.

What was the result on the people?

As they saw the avarice of their spiritual leaders, and as they themselves were grossly neglected, their religious condition became sadly poor and feeble. The lamp of true Christianity burned low in its socket, and was so nearly gone out that the age has ever been called the "dark age."

(Consult "*Hardwicke's Middle Ages.*")

XXII.

THE NORMAN CONQUEST.

Let us look back a little and across the Channel, and see what was going on in England.

About the middle of the century the Normans who lived in France began to covet the English land. They desired to conquer it, and hoped to place its churches under the charge of the Popes. The result was a war which assumed the character of a crusade, and has been known as the Norman Conquest.

Who was its leader and general ?

Its leader was William the Conqueror ; a Norman king—a man of great prowess, of sturdy and bold habits, a good hunter, a courageous warrior, a faithful son of the Roman Church—yet ambitious and avaricious.

What position did the Pope take in this war ?

The Pope advised this war, because he hoped to bring England under his sceptre. William received the Pope's blessing on his endeavors, and when his fleet sailed for England the Pope's holy banner was nailed to the mast-head.

Who joined this crusade ?

Multitudes of priests. A man named Remi offered himself, a ship, and twenty soldiers, provided he were made a Bishop. Odo, a Bishop of Bayeux, said mass with his troops, then threw off his vestments, put on his armor and mounted a great white horse, and led his regiment to battle. It was reported that there were more priests in the Norman camp than men-at-arms in the English camp.

How did the English clergy accept this?

They were equally determined to resist the invasion of their land and their Church. They also enlisted, and joined the army to fight for their rights. Alfwig, Abbott of Winchester, fought hard with twelve of his monks, and all were slain at the battle of Hastings. So, too, many others made valiant opposition to their foreign foes.

After William had conquered England, what was the condition of affairs?

The people slowly accepted the situation; the clergy, however, were the most obstinate in their resistance. The Conqueror left many of them in their places, but the more ignorant he removed, and a Norman was put in the vacancy.

Who was Wulfstan?

A true-hearted, noble old Bishop of Worcester. When commanded, in the king's presence, to resign his diocese because of scanty learning, he boldly announced that he could not give up his office to any one but to him from whom he had received it. He then stepped forward and laid his crosier on the tomb of Edward the Confessor, and then took his seat among the lower orders of monks. King William so admired this brave act that he was at once reinstated, and remained Bishop till his death.

What changes took place in England under the Norman rule?

Schools and churches were remodelled and rebuilt, and new services were prepared and inaugurated. All through the English Church the clergy were married, and William at once determined to break up this custom. Gradually, therefore, the clergy became a distinct class, separated from the people.

What wonderful monuments remain of the Norman conquest?

The churches and cathedrals which were erected. The Normans found log chapels, and poor small churches : these they replaced with magnificent stone buildings. Canterbury Cathedral was the first built by the Norman archbishop, Lanfranc, in 1070, and completed in seven years. Then in the North the cathedral at York was begun and completed, but afterwards burned, added to, and remodelled. At Rochester, and Durham, and Ely ; at London, Exeter, Norwich, and Chester, and in many places, the strong Norman foundations, and the round arches were built, which we may see to-day in England.

For how many years did this building mania continue ?

For at least fifty years after the Conquest. All over England the churches and schools were rebuilt, and the strong substantial cellars and crypts that one can see and examine to-day, tell the story of the labors of monks, and clergy, under the master builders, who were generally Bishops, Abbots, or Priests.

(Read Stanley's "Memorials of Canterbury and Westminster.")

Who was Lanfranc ?

A famous scholar, and one of the most remarkable men of his time. Coming from Italy to Normandy, he was soon renowned as the Abbott of Bec, where students flocked to his school from every quarter. William the Conqueror made him Archbishop of Canterbury, and Primate of England, and he entered zealously into his work of reform and of bringing the stubborn English clergy into subjection to the Church of Rome. He deposed many of the Bishops and clergy, and encouraged improvements.

Who was Osmund ?

Bishop of Salisbury, A. D. 1078-1099. He revised

and remodelled the English liturgy and service books, which had been in use 600 years. This new arrangement was called the "Use of Sarum," and became very popular. The service books were called the Missal, the Liturgy, being the Communion office; the Breviary contained Litanies, Prayers, Psalms, and Canticles. These were in Latin, and out of them our present Prayer Book was compiled.

Who was Anselm?

On the death of Lanfranc, the new king William Rufus, a godless and unprincipled ruler, seized the revenues of Canterbury, and would not appoint a new Archbishop. Fearing death, he was at last persuaded to relent, and then appointed Anselm, a devout Italian monk from the Abbey of Bec. But Anselm would not receive the Episcopal staff and ring from the hands of the king, and left England an enemy of William Rufus, and sought the investiture at Rome, from the Pope.

What was Investiture?

The receiving of a crosier, the Bishop's crook, or staff, a sign of office; and the receiving of a ring. If the Pope gave these, he was recognized master, but if the king gave them *he* was the superior.

Why was this quarrel between the Pope and King of England renewed?

After the Normans had actually conquered England they became filled with the native spirit of independence, and therefore soon felt inclined to shake off the Papal authority. Even King William the Conqueror grew lukewarm in his allegiance, when the Pope demanded money; and William Rufus absolutely defied the Italian Bishop.

What was Anselm's position ?

Like his predecessor, Lanfranc, he was a devoted son of the Pope, and therefore he would not receive his investiture as Archbishop of Canterbury from any other hand.

What was the result of Anselm's action ?

He remained firm in his determination not to recognize the King. William Rufus at last died, and Henry I. was made King. He brought Anselm back to Canterbury, but soon made the same opposition to him as his predecessor. Anselm was very holy and learned, but a devotee to his master the Pope. He compelled the celibacy of the clergy, and endeavored to perfect many reforms which were much needed.

What was Anselm's place as a theologian ?

He was one of the purest and profoundest of the schoolmen. His aim was to show that faith was *above* reason, and yet *not contrary* to it. He wrote a very able work on the Atonement.

(Read "Life of Anselm," and consult "Robertson's Church History," vol. iv.)

What was the legal position of the clergy ?

Through the agency of Lanfranc and Anselm, the clergy who committed civil crimes, such as theft, or murder, were only tried by their Bishops, and not by the civil courts. This produced much bitter feeling.

Who was Thomas à Becket ?

He was a native of London, but was sent to Paris, Bologna, and Oxford, for his education. In 1158 he became Chancellor of England ; and in 1162 King Henry II. made him Archbishop of Canterbury, because he thought he could use him as a tool. At first he swore to sustain the Constitutions of Claren-

don, but afterwards found it convenient to break his oath, and refuse to keep the King's rule.

What were the Constitutions of Clarendon?

The King summoned a council of Bishops and Barons at Clarendon, near Salisbury, in A. D. 1164.

They issued the following law, in order that the disputes between Church and State should be settled, viz. that all ecclesiastics should be tried by the civil courts, and not by the ecclesiastical tribunals, and if found guilty, should be punished by the State. The constitutions also provided that the highest appeal was to the King. This prevented the clergy from appealing to the Pope.

What happened to Becket?

The King, in his anger, turned from the Archbishop, and Becket, after being persecuted, fled to France, where he remained six years. In 1170 he was reconciled and returned. But again disputing with the King, some Normans, at the royal suggestion, violently and sacrilegiously entered the Cathedral at Canterbury, drove him to the altar of one of the chapels, and there, on the very steps, brutally murdered the Archbishop.

(See Stanley's "Memorials of Canterbury" and Froude's "History of England," vol iii.)

How did the Constitutions of Clarendon practically affect the Church?

After Becket's murder, King Henry repented of his treatment of the Archbishops. In 1174, after much disputing, another Archbishop of Canterbury was appointed: concessions were made to the Pope, and finally King Henry virtually withdrew the constitutions, and so the Pope became a strong power once again.

What English King fought the third Crusade ?

Richard Cœur de Lion. He started for Palestine with the youthful French King, Philip Augustus. They had made fine rules for their soldiers, but quarrelled with each other. Richard was a brilliant soldier, and captured the Island of Cyprus, and the city of Ascalon. His army was much weakened by disease and death, and he started for home, but was shipwrecked, and made prisoner on the way.

What have we learned from the Norman Conquest and its result ?

The English Church, from the very beginning, was sturdily and obstinately *independent of the Roman pretensions*. The Normans, conquering England, compelled obedience to Rome. Gradually this was refused, and denied, and at last thrown off altogether. Then the Italians, under stronger Popes, again gained the ascendancy. But the opposition was always sustained, with varying success.

XXIII.

THE LAST CRUSADES.

How was the Pope supported ?

The Roman Church owned large territories, from which rents were received. Every King who acknowledged the Papal power, was obliged to contribute each year a certain amount to the Italian treasury. In England this money had never been sent to Rome without the previous consent of the King.

When did the Pope first dare to levy a tax in England without asking permission of the King ?

In A. D. 1199 Pope Innocent III. levied a tax

in England without having consulted the King. This tax was to support the fourth Crusade.

Give an account of the fourth Crusade.

In 1203 another crusade was started, which ended in a freebooting war. The crusaders were urged on by Pope Innocent III. and went as far as Venice. Here they were induced by the aged Doge or Duke Dandolo to wait and assist him in the capture of Zara on the Adriatic sea. Then they went over to Constantinople, and placed young Alexis on the throne. For this act the Greek Church was betrayed into the hands of the Pope, the Roman Liturgy was introduced into Constantinople, and the Pope appointed a Patriarch to represent him. This was very displeasing to the Greeks, and they rebelled; killed King Alexis, and returned to Nicea, where they rejected the Latin services, and Church.

Give some account of Pope Innocent III.

He was made Pope of Rome, A. D. 1198, and proved one of the strongest and most ambitious Prelates that ever sat on the throne. Under his direction many moral evils were corrected, and by his power the Roman Church attained to its most lordly height of control over the kings and rulers of the world.

What were his aims?

To make all kings subservient to the Pope: to enlarge the Papal power within the Church itself: and to banish all heresy.

Who was his strongest opponent?

King Philip Augustus, of France. He had married a Danish Princess, but disliking her, forsook her the next day after their wedding, and made another woman his wife. Pope Innocent ordered him to take

back his legal wife, and refusing to obey, his kingdom was put under the interdict, and he was excommunicated.

What was a Papal Interdict?

Having power superior to the kings, the Popes could absolve all subjects from obedience or allegiance. No one could be buried or married; no communion could be administered, no services held, no sermons preached, except under special circumstances. The rule was lawlessness and license, and the demoralization was fearful.

What did Philip Augustus then do?

After a feeble resistance he gave up the contest, asked pardon of the Pope; took back the Danish princess to be his wife, and the interdict was raised.

What did Pope Innocent III. attempt to do in England?

About the year A. D. 1200, King John of England appointed a new Archbishop of Canterbury, whom the Pope declined to acknowledge. Innocent then appointed Stephen Langton, and the monks agreed to this new Prelate. King John refused to receive Langton, and thereupon he was excommunicated and his realm put under the awful interdict.

What did King John then do?

He was a weak, pusillanimous sovereign, and soon gave way to the Papal power; acknowledged the Pope's superiority to himself, and abjectly received the crown from the Pope's legate, or representative. The interdict was then removed.

How was this action received by the people?

The people of England were very indignant. The Barons despised King John, and even Archbishop Langton was displeased with the Pope's position, and took sides against him and King John.

What then happened?

The Barons demanded their rights, which the King had given away to the Pope, and they were so terribly in earnest, that the King, in June, 1215, was obliged to restore the *Magna Charta*, or Great Charter, to his subjects.

Quote the words of *Magna Charta* which give liberty to the English Church.

"We have granted to God, in and by this our present Charter, and have confirmed *for us and our heir, forever*, that the *Church of England should be free, and have all her rights and liberties inviolable.*"

With what does this coincide?

With the fact which history has thus far proved, and which we must faithfully maintain; that the *Roman Church belongs in Italy, and that from Apostolic days the Church of England has always been independent of the Popes*, except when overpowered and conquered by arms or deceitfulness.

Where did Innocent III.'s power find its final work?

At the Lateran Council, held in the Church of St. John, by the Lateran gate of Rome, in 1216. At this Council many of the modern rules of the Roman Church were drawn up, and many wrong and arbitrary practices were compelled. Forced confession to a priest; celibacy of the clergy; the rules of the Dominican and Franciscan monks; and other laws were enacted. Pope Innocent died at the end of this Council.

(Read "Milman's Latin Christianity," Vols. 4 and 5.)

What were Innocent's characteristics?

He was pious, proud, pure of life, ambitious, and devoted to the advancement of the Papal authority. He was one of the greatest Prelates that have ever ruled the Church of Rome.

What was the result of his ambition ?

He piled his pretensions so high that they overtoppled and fell. From this time the Roman influence began to waver and lose its power in Europe and England.

Who was St. Dominic ?

Dominic was a fiery Spaniard, filled with enthusiastic dreams of reforming and converting the world. He founded an order of men, who would imitate Christ Himself, going about among the lower classes and the poor, preaching repentance and remission of sins. He clothed himself in rags, gave up all his property, and lived on the alms of the people. He died A. D. 1221, a pattern of devotion, and holy endeavor.

Describe the Dominicans.

Dominic's followers wore brown serge robes, with white hoods : they went barefoot from place to place, preaching and teaching wherever and whenever they pleased. They thus were envied by the regular clergy. They were called Preaching and Begging Friars. They lived at central houses whose lands were tilled, and they ultimately acquired much property, and became obnoxious and troublesome.

Who was St. Francis of Assisi ?

A young Italian reveller, who became converted to the idea that he was called of Christ to help serve mankind. His parents did not sympathize with the fanaticism of the young dreamer, and at last locked him up as a prisoner. But escaping, he gave himself to poverty, and went about doing good. He was a blameless youth, and holy, and all men loved him. He preached everywhere, even before the Mahometan Sultan, and among the loathsome lepers. He called the birds his sisters, and the animals his broth-

ers. He was pure and beautiful in life. He died in A. D. 1226.

(Read "Life of St. Francis d'Assisi.")

What order did he found?

Though never a priest, Francis preached the Gospel to the poor. He founded an order called Franciscans, who lived together in poor huts at first, but afterwards in noble houses. They were to teach the poor and also the rich the love of Christ. They vowed "poverty, chastity and obedience," and were governed by Priors, who were at the head of each house. In later years these friars became very rich, and a nuisance in the land. They spread all over Europe and England.

When did the fifth and sixth Crusades take place?

From A. D. 1218 to 1223. The fifth crusade began with the siege of Damietta, in Egypt. This was conquered, and later, the city of Jerusalem. The sixth crusade, under Frederick of Sicily, was a slow and lame affair, but it resulted in a treaty by which Jerusalem, Bethlehem, and Nazareth, were given up to the Christians, while the Moslems still retained the Mosque of Omar, built on the spot where Solomon's Temple stood. Frederick brought back a copy of Aristotle's philosophy, and it became the chief study at the university of Bologna.

Who were the Albigenses?

A people dwelling in the south of France, who held to the old Manichean heresy that the power of the devil equals the power of God. Pope Innocent III. sent a crusade against them, and ordered Count Raymond of Toulouse to attack them, which he refused. Later on Simon Count of Montford marched against them. The Albigenses were aggravated and did

many cruel things, but they were more than equalled by the Pope and his emissaries, who established the Inquisition, a court of Dominican monks to inquire into and punish them and all heretics. The Albigenses were persecuted by Rome for many years.

Describe the seventh Crusade?

King Louis IX. of France being very sick, vowed to make another effort for the conquest of Palestine, in case he recovered. His army approached the Holy Land through Egypt, and the city of Damietta was at once captured. By a tedious delay his troops and himself were sickened with the swamp fever, and the Mamalukes, Egyptian prisoners, attacked and overcame them. Damietta was relinquished, but a treaty was made. The Christians in Jerusalem were, however, a miserable and quarrelsome family, and this crusade accomplished little or nothing.

What were the qualities of Louis IX.?

He was a saintly man, and good ruler of his people. He was the son of a Spanish princess, and his cousin Ferdinand ruled the Spaniards. Louis IX. was a model of regal justice and mercy. Under a great oak tree at Vincennes he used to sit and hear causes and disputes, and listen to the wants of the poor. The Albigensian troubles were finally settled in his reign. He was called a saint, and rare indeed were his virtues.

Give an account of the last Crusade?

In 1260 the usurping Emperor Baldwin, who had been left at Constantinople, was driven out by the indignant Greeks. He applied to Louis IX. for assistance, which was refused. But in A.D. 1270, Louis agreed to make another crusade to deliver Palestine. On his way he stopped to visit the King of

Tunis in Africa, to convert him, but he was treated with hostile indignities, and being taken ill with fever, he died, crying in the words of Christ, "O Jerusalem, Jerusalem ! How often would I have gathered thy children together."

What was the Pragmatic Sanction ?

As England and her kings had insisted upon their independent rights, as stated plainly in "Magna Charter," so King Louis IX. of France, while a devout son of the Church, defended his nation against the outrageous presumption of the Popes by issuing a decree called the "Pragmatic Sanction," in A. D. 1258, which proclaimed the *king* as the *highest authority in France*, and also that Bishops should be chosen by the people; and that a *general Council was superior to the Pope*.

Who was called the "Seraphic Doctor?"

It was customary to give appropriate names to the great scholars of those days. One of these was St. Bonaventura, a famous Franciscan. He studied in Paris under a renowned Englishman named Alexander Hales. Bonaventura received his doctor's degree at Paris, in A. D. 1256. He was chosen General of the Franciscan order at thirty-five, and went to Italy to dwell, where he was made a Cardinal. The messengers who brought him the scarlet hat found him washing his dinner-plate. He wrote many learned works, and treated of the holiness and love of God.

Who was the "Angelic Doctor?"

Thomas Aquinas, A. D. 1224 to 1274, son of an Italian nobleman. He studied at Monte Casino, near Naples, and afterwards took Holy Orders. At Cologne he studied with a notable teacher named Albertus Magnus. He was also a great admirer of Bonaven-

tura, and received his doctor's degree at the same time and place. His great work is called "Summa Theologiæ,"—being a series of comments on Holy Scriptures, and theology. But his name was made famous because he adapted the style of Aristotle's reasoning to theological arguments.

What is his position to-day?

By a direction of Pope Leo XIII. in 1879, the Roman clergy are requested to study the writings and to employ the arguments of Thomas Aquinas. He is a standard author in Roman theology.

What views does he maintain regarding the Virgin Mary?

He teaches no such doctrine as that now held by the Roman Church concerning the Mother of our Lord. He shows that she was a sinner, as all men are, and while great reverence and regard should be had for her, yet *she is not to be worshipped*. All such passages, however, are carefully left out of the editions published for use in Roman seminaries.

Who opposed his opinions of the Virgin?

The English Franciscan, John Duns Scotus, who maintained other views about the Virgin Mary.

Who was Roger Bacon?

He was a Franciscan monk called Friar Bacon, born at Ilchester, England, A. D. 1214, and died A. D. 1294. He was also termed "Doctor Mirabilis," and famed for his study of the sciences and of the Holy Scriptures.

What was the result of all this metaphysical and scholastic investigation?

After a while one theologian attacked another; one school became the enemy of its neighboring school, and the study of theology at length degener-

ated into mere speculation. It was only an effort of the head, without the cooperation of the heart.

What was the statute of "Mortmain?"

The word means "dead hands." The clergy had grown so greedy that they desired to buy up all the land possible. They paid nothing to the government in taxes; and therefore a law was passed, A. D. 1279, requiring the king's permission for the purchase or sale of lands to the clergy, to prevent its falling into "dead hands."

XXIV.

POPE BONIFACE VIII.

What effort was made to unite the Eastern and Western Churches?

In A. D. 1274, the Pope Gregory X. summoned a Council at Lyons, and the two eminent Doctors, Aquinas and Bonaventura, were invited to discuss the question of uniting the Greek and Roman Churches. Aquinas wrote a book showing how very similar the two Churches were, but he died on his way to the Council. Bonaventura, however, arrived, and argued the question with ability; he too died while at the Council.

What was the result of this Council?

It was a failure, because the Greeks would not give up their independence to the Pope; nor would they imitate the Roman Church in denying the wine in Holy Communion to the laity; nor forbid their clergy to marry; nor change the Creed; nor accept many errors about the Virgin Mary, Purgatory, etc.

They preferred to keep the pure Faith, and the ancient customs of the Apostles and Fathers.

(See "Guettée's Papacy.")

Who were the Waldenses?

A sect founded at Lyons, France, in the 12th century, by Peter Waldo. He was a rich merchant who employed a priest to translate the four Gospels, and other portions of the Scriptures into the French language. Then he learned how erroneous and evil were the practices and teachings of the Roman Church, and at once became a public teacher, devoting his money and time to a reform. He gathered many followers.

What writings of the Waldenses are extant?

A metrical arrangement of the Bible story, which exposes the errors of Rome about image worship and the Virgin worship; it also disproves the custom of masses for the dead, and denounces the abuses of the clergy.

How did these hardy Christians extend their teachings?

They sent colonies into Switzerland, Spain, and Bohemia. They were persecuted by the Romanists, and some of them fled to England for protection, bearing their doctrines of reform and opposition with them.

What was the Inquisition?

During the reign of Charlemagne it was customary to make visitations of the monasteries and churches, to inquire into the conduct, and discipline the wicked among the clergy. Later these synods were changed into a court of investigation, with power to punish; and in A. D. 1233, the Pope Gregory IX.

appointed the Dominican monks as perpetual inquisitors. Inquisition was political and ecclesiastical.

What did the Inquisition do ?

It was probably the most fiendish court that ever existed ; because, under the cloak of Christianity, it persecuted, racked, tortured and murdered its victims. It flourished in the south of France, and in Italy. It was merciless, cruel, and diabolical. At last public opposition interfered with its work, although even to-day its spirit and practices may be found existing in the Roman Church ?

Did the Roman Church spread the Holy Scriptures ?

By no means ; in the Council of Toulouse, A. D. 1229, it was decreed that the laity should not even possess copies of the Scriptures, or translate, or read them.

What does Holy Scripture itself say on this subject ?

It condemns this Roman decree, when it says "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." John v. 39. The English Church has expressed herself in the collect for the 2d Sunday in Advent.

What ambitious Pope flourished at the beginning of the year A. D. 1300 ?

Boniface VIII., one of the three *great* prelates that have ruled the Roman Church. Between Innocent III. and Boniface VIII. sixteen Popes were Pontiffs at Rome, covering the time from A. D. 1216, to 1294, or less than one hundred years. Boniface was a man of remarkable ability, but arrogant, selfish, and intensely ambitious. He might have had a brilliantly successful career, but his great desire to conquer all nations and bring them into subservience to himself,

kept him quarrelling with kings and princes, and finally wrought his ruin. He is said to have "entered like a fox, ruled like a lion, and died like a dog."

What was the Jubilee?

An imitation of the Jewish custom. Pope Boniface VIII., in the year A. D. 1300, announced that all who should confess their sins, and visit the churches of St. Peter and St. Paul, in Rome; in every hundredth year, should receive remission of all past sins. About 200,000 pilgrims are said to have come to this Jubilee; each brought an offering of money for the Pope, and afterwards these jubilees became very popular, and the papal treasury grew fat.

How did Boniface become Pope?

The cardinals had elected a weak but pious old monk, named Celestine, to be Pope, but Boniface threatened and persuaded him to resign in his favor. He therefore *crept* into power very ignominiously, and like a fox, stole his place.

With what King did this Pope quarrel?

With Philip Le Bel, of France. It seems that Philip and Edward I. of England were fighting each other, and several foreign powers were allied on each side. In order to carry on this war, taxes were levied on the clergy as well as the laity. This affected the Pope's treasury, and therefore he published a decree, called a "Bull," in which he forbade these taxes, without his permission.

What further steps were taken?

The Pope soon issued another "Bull," in which he demanded that all power over earthly kingdoms belonged to himself as Pope, and he excommunicat-

ed Philip because he refused to acknowledge this claim.

How was this met?

The King called an assembly of his Peers, and William de Nogaret, a famous lawyer, drew up articles of accusation against Boniface VIII., because he was avaricious, heretical, and guilty of simony. At a later assembly the Pope was accused of twenty-nine different crimes. The Pope went to Ancyra, because he was unsafe at Rome, and there answered Philip with several Bulls, excommunicating him again, and placing his kingdom under interdict. But the people were now no longer alarmed at a Pope's raging.

(Consult Milman's "Latin Christianity.")

What was the final result of this quarrel?

On Sept. 7th, A. D. 1303, William de Nogaret and one of the Colonnas, whom the Pope had outrageously treated, burst into the town of Ancyra, followed by 300 horsemen. The Cardinals and the Pope's servants fled, leaving the old man alone. The cry was raised of "Death to Boniface! death to the Pope!" Boniface put on his splendid robes and knelt down at the altar, supposing that he would at once be murdered. But he was only taken prisoner by Nogaret and his men. Later in the day, he was rescued by his friends, and taken to Rome, where being seized with brain fever, he died in rage and anguish, gnawing his staff's head *like a dog*, Oct. 11th, A. D. 1303.

At the death of Boniface VIII., what occurred?

King Philip determined to have a Pope elected who would give but little trouble, and so he took

advantage of a quarrel that had arisen among the Cardinals. These Cardinals were divided on the question of electing a Pope. Some wished a Frenchman, and the rest insisted upon an Italian candidate. The king used his influence, and so Clement V. was made Pope. He at once absolved the French people and their ruler, removed the interdict, and anathematized the memory of Boniface VIII.

What remarkable change now took place ?

The Popes had always lived at Rome, but Clement V. accepted Philip's offer, and built fine palaces, and took up his residence at Avignon, in France, on the river Rhone, in A. D. 1309. This was a cause of great trouble, and the French Popes continued to live at Avignon for seventy years. Hence this period is called the "Babylonish captivity," by the Romish historians. Seven Popes lived at Avignon, from A. D. 1309 to 1378.

What horrible crime was committed by Clement V. and Philip ?

As the king hated the Knights Templar, he easily compelled the Pope to consent to their destruction. They were invited to a general conference in 1314, and the night after their arrival, were all made prisoners. Their leader and Grand Master, James de Molay, was tried with his followers by the merciless Inquisition ; and being sentenced, they were burned at the stake, though protesting their innocence. This broke up the order for a time, and the Roman Church has ever since then been violently opposed to all orders of Freemasonry.

Describe De Molay's death.

With three of his leaders, he was burned to death over a slow fire. With his last breath, he called on

the Pope to meet him at the Bar of Judgment within forty days, and the king, within a year of his death. Clement died on the fortieth day ; and King Philip being thrown from his horse died before the end of the year in which their victim had suffered.

What were the Colleges ?

They are distinguished from the Universities, in having special founders : heads or presidents, and a corps of monks or professors, with power to maintain discipline over the students. In the universities the students were unruly and wild, and great disorder prevailed. This was corrected in the colleges. The first founded was in Paris, by Hugh de Sorbonne, a priest under Louis IX., A. D. 1250, and called from him. It is famous to-day. University College was founded at Oxford, and others were established at Cambridge.

What great Italian poet flourished at this time ?

Dante, the Florentine. He was a rare scholar, a brave man, and a remarkable poet. His style was imitated by Milton. He denounces the wicked Pope and rulers and consigns them in his “Inferno” to the lowest hell.

(Recommend the reading of Dante.)

How did the residence of the Popes in France affect the Roman Church ?

As the seat of government was so far removed from Italy, many disorders and disaffections resulted therefrom. The Papal revenues decreased, and it was difficult to handle affairs “at arms-length.”

Who was John XXII. ?

He succeeded Clement V. He was a low-born fellow ; but ambitious, and especially avaricious.

Who was Clement VI. ?

He was Pope from A. D. 1342 to 1352, a vile and wicked man, remarkable for nothing but excessive dissipation and profligacy.

What two persons exercised great influence in bringing the Popes back to Rome?

Petrarch the poet, a canon at Avignon, and Catharine of Sienna, a nun of holiness and great authority. She professed to have visions of Christ, and to have been married to Him. He was said to have placed a ring on her finger adorned with four pearls and a diamond. She went to Pope Gregory XI. at Avignon, and after much persuading induced him to enter Rome with her. This ended the exile in France, in A. D. 1377.

What fact now became evident?

That a *general Council must be superior to a Pope*; that a *body of men* will be less liable to err, than *one single*, and possibly wicked Prelate. The aims of the Popes, too, were gradually found out, and education spreading, awoke the laity to the enormous wrongs perpetrated by the clergy against reason, Holy Scripture, and the early Church.

XXV.

JOHN WYCLIFFE—THE LOLLARDS.

On the death of Gregory XI. what occurred?

Gregory XI. died in A. D. 1378, and immediately a great trouble arose which split the Roman Church into two divisions. The people were afraid the Cardinals would elect a Frenchman, and demanded a Roman. Whereupon they were so frightened that

they chose, against their judgment, a Neapolitan, whom they called Urban VI. Afterwards they took courage; denounced their own election, and chose another Pope, a Frenchman, called Clement VII. So now we have the interesting spectacle of two Popes, one residing at Rome, and the other at Avignon.

What effect did this have?

The people on each side lost all confidence in their spiritual leaders and despised them; morals degenerated, and at Avignon especially, vice reigned, instead of piety.

What was deemed the best thing to do, under these sad circumstances?

It was advised that both Popes should resign, but neither party would surrender to the other. At last a Council was summoned in France, and both Popes were renounced.

After this, what occurred?

A Council was called, which met at Pisa, in A. D. 1409, which only added fuel to the fire — since it deposed both Popes and elected a third. So now we have three Popes reigning at the same time.

(Apply the modern Roman doctrine of Papal Infallibility to these historic facts.)

Who was John XXIII.?

One of the most licentious, evil-minded of men. More of a rough soldier than a Prelate; but the largest part of Europe recognized his authority, because he was elected at a lawful conclave.

How long did this dreadful schism last?

For over forty years. From A. D. 1378 to 1417. Two of the rival Popes were degraded and deposed,

the third resigned, and the Council of Constance finally elected Martin V. as sole Pope.

Let us turn to England now, and see what was going on during these past 50 years?

The kings held aloof as much as possible from the quarrels of the Popes, and the clergy grew selfish and wealthy, and all made opposition to any suggestions that looked towards taxation for the support of the Papacy. The degradation of the people continued, ignorance prevailed, and humanity was sunk low in the mud of vice and superstition.

Out of this darkness what came forth?

Light came from the midst of the gloom, and Truth arose to assert her eternal sway.

What man did God bring to the front as a reformer and pioneer?

At the village of Wycliffe in England, in the year A. D. 1324, was born John Wycliffe. In 1340 he went to Oxford and became one its most faithful scholars. In 1360 he wrote a tract denouncing the mendicant friars who swarmed like rats through every parish in England. In 1356 he became the head of Canterbury Hall, and later a professor of theology. In 1376 he was made vicar of Lutterworth, and in 1384 died, aged 64 years.

What great work did he prepare?

Besides many strong pamphlets denouncing the pretensions of the Popes, the abuses of the clergy, the ignorance of the people, and the false doctrines promulgated at Rome, John Wycliffe, assisted by Herford, translated the Sacred Scriptures into the tongues of the people, and he was called the "Gospel Doctor;" for from him came the first English Bible.

Who was his friend and defender ?

The famous Duke of Lancaster, John of Gaunt, who admired the courage of Wycliffe's utterances, and now favored every movement that stopped the taxation of the English for the support of the Papacy.

Who was King of England ?

Edward III., who did not look with pleasure on Wycliffe's position. Afterwards Richard II. took the throne, and he favored the Reformer.

What was the result of Wycliffe's teaching ?

It inflamed the people against the Pope and clergy, for their eyes were now opened to the deceits and crimes of their spiritual leaders.

How was he treated ?

Wycliffe was pushed and persecuted by the Bishops and clergy, and at last was summoned for trial at St. Paul's Cathedral, London. Here the popular indignation was so furious that the trial was discontinued.

What other writing did he do ?

His study of the early doctrines and of the Scriptures led him to attack the teaching of the Roman Church on the Holy Communion. The Priests said that the bread and wine in the sacrament are *actually transformed and changed into the natural flesh and blood of Christ.* This doctrine was called Transubstantiation, and is a gross and carnal error, and Wycliffe denounced it, and showed what the true teaching should be. For this he was at once defamed and reviled.

Who were the poor priests ?

A set of laymen who sympathized with Wycliffe, and whom he sent forth preaching the truths of Scripture everywhere ; in churchyards, and fairs, and mar-

kets, as evangelists. But after a while they taught erroneous doctrines, and having little restraint, ran riot with wildest notions.

How did Wycliffe's doctrines spread?

Not only by his preaching, and tracts, and by his followers, but also through the spread of copies of his translation of Scripture. The Queen Anne of Bohemia, became a devout student of the Word, and through her it went to her native land, and the seed was thus sown there for a Reformation in Europe.

Where lay Wycliffe's weak point?

He spent his energies in *destroying* a corrupt system, but he failed to use his abilities in *constructing* and *building up* a new and better one, or in *resurrecting* the ancient customs and dogmas of the Church.

He *laid foundations, but built nothing thereon.* He taught multitudes, but left no heir and successor to guard and protect the truths he had unearthed.

Who were the Lollards?

They were the earliest *Protestants* of England, because they *protested* against the errors of Romanism. They originally sprang up in Holland, about the year A. D. 1300, and their name was derived from *lollen*, to sing, because of a low chanting, used at services and funerals. Wycliffe's poor priests were then called "Lollards," because of a likeness to the original Dutch movement.

What happened to the Lollards when Wycliffe died?

They were like sheep without a shepherd; they had no guide, of strength or inspiration. Their doctrines spread like wildfire among the peasants; and political as well as religious troubles were the outcome of reform. Yet the Lollards were never revo-

lutionists, but dreamy and fanatical religionists, and their influence was felt through a hundred years.

What power was now brought to bear against them ?

Shortly after the death of Wycliffe, the clergy began to move against the Lollards, and endeavored to excite the spirit of persecution. Richard II. was driven from the throne, and Henry IV. took the crown. He at once promised to assist the clergy, and soon an act was passed against heretics, empowering the Bishops to arrest and imprison them.

What dreadful law was passed ?

In the year 1400, a murderous law was enacted for burning heretics ; the first ever made in England, and it remained unrepealed till 1677, a blot on the English code, and administered with cruel severity by the savage Archbishop Arundel.

Who were the first martyrs of Wycliffeism ?

In March, 1409, at Smithfield, the fire was kindled, and William Sautree, a priest, who denied transubstantiation, was stripped of his robes and cassock and burned at the stake. Then a tailor, named Badbie, was placed in a barrel and burned, while "Prince Hal" of Shakspearian fame, stood by, offering him pardon if he recanted.

What was the result of this persecution ?

Once kindled, the fires raged fiercely. The Lollards were imprisoned by hundreds, and at Lambeth an addition was built to the tower and called "Lollard's tower," to accommodate the wretched prisoners.

What prominent man suffered ?

In the reign of Henry V. Archbishop Arundel summoned Lord Cobham to answer to the charge of being a Lollard. He wrote out a statement of his belief, but would not obey the mandate. He was

imprisoned at the London Tower, but escaping, joined a band of revolutionists, and being again captured, was burned at the stake by a slow fire, Christmas, 1417.

What miserable revenge did the Bishops make on Wycliffe's dead body?

The wretched Bishops showed their ignorance, and evil mind, by procuring permission to dig up the body of John Wycliffe, which they ferociously burned at the little bridge in Lutterworth, and cast the ashes into the stream.

Did this silly act destroy the good work?

By no means. The seed sown in truth was nourished of God, and brought forth the fruits of ultimate Reformation. A book of the day thus describes the extent of the work: "This brook did convey the ashes to the Avon, Avon into Severn, Severn into the narrow seas, they into the main sea, and thus the ashes of Wycliffe were the emblems of his doctrine, which is now dispersed the world over."

Who was John Huss?

A Council was called at Constance in Nov. 1414, which undertook to settle all ecclesiastical quarrels then existing. To it was summoned John Huss for trial, because he had dared to follow in the steps of Wycliffe, and denounce the Papal errors. He was born in Bohemia, 1369, and trained in the University of Prague; afterwards he was made a professor and preacher there, and at last Rector of the University. He boldly preached against the sale of indulgences, and was conspicuous for his brave opposition to the evil living of the clergy.

What was his fate?

He was excommunicated by one Pope andulti-

mately receiving the safeguard of the Emperor Sigismund, Huss went to Constance to explain his position and define his views. But the royal promise of safety was forgotten and he was thrown into prison. Here he languished for some time, till in an evil hour he was convicted and sentenced to death. He was publicly burned at the stake, July 6th, 1415, and his ashes were cast into the river Rhine.

Who was Jerome of Prague?

Associated with John Huss as a reformer and opposer of false doctrines, was Jerome of Prague. He too preached against the horrible blasphemies of the Pope and clergy, and accepted many of the teachings of Wycliffe. But when Huss was burned, Jerome was so terrified that he recanted, and took back his words and teachings. Shortly after this, however, in penitence for his cowardice, he restated his views, and was immediately seized and also burned alive, May, 30th, 1416.

(Consult Milman's "Latin Christianity.")

What was the effect of these atrocities?

The followers of Huss and Jerome of Prague, arose in great numbers to avenge their death. Under the leadership of a brave old soldier named John Ziska, they marched through the land, bearing a silk banner with a chalice embroidered on it. They burned churches, plundered monasteries, and slaughtered monks and clergy; and defeating the armies sent against them, they were only quieted by a treaty and promise from the Emperor Sigismund that they should worship as they pleased.

What did the Emperor then do?

He himself desired a reform in the Church, and was grieved at the sad troubles of the times. A Coun-

cil was then called and met at Basle, in Switzerland, 1431 to 1449, at which the great question was discussed, whether a general Council was superior to a Pope? As a quarrel arose, the Council adjourned to meet at Ferrara, and later in Florence, Italy.

What holy man lived at this time?

It is refreshing to step aside from these wicked acts of the clergy and kings, and to find remnants of piety and saintliness in quiet places. Up at Zwoll, in Holland, in his cell, dwelt St. Thomas à Kempis. There he meditated on the Scriptures, and chiefly on the love of God, as manifested in Christ. He wrote each day some pious thoughts, and we have now his great and holy work, the "Imitation of Christ." He lived in the cloister till his ninetieth year. (*See "Robertson's History."*)

What now occurred in the East?

The Emperor Palæologus found his power weakening, but he rallied his forces, fought bravely, and was conquered by the Mahometans in 1453

XXVI.

CHARLES VII.—THE INQUISITION.

In what other nation was the spirit of reform enkindled?

In France the reform spirit now became aroused. The quarrels in the south of Europe had produced a feeling of contempt for the Papacy among the French, and the contest between the English kings and the Popes, had stirred up the French rulers to a similar opposition.

What was the Pragmatic sanction?

In the year 1438, the King Charles VII. of France

assembled his prelates and nobles at Bourges, and drew up a paper declaring that the *king, and not the Pope*, should nominate and appoint Bishops and clergy for France. It was the old question revived. A general Council was also declared to be superior to a Pope, and it announced that no Pope should levy taxes without the king's consent. (*See p. 132.*)

Who was John Gerson ?

He flourished at this time, 1429, as the most learned theologian of the age, and an adversary of the extreme Papal presumptions. He was called "the most Christian Doctor."

Mention one good effect of persecution in those days.

The eyes of the people were being rapidly opened. In every village, Church matters were discussed, and the Popes and clergy were very freely criticised by peasants and mechanics as well as by rich merchants and scholars. The Scriptures, too, were being extensively copied and read everywhere, and Reformation was working like leaven.

What was going on in Spain during this fifteenth century ?

In Spain the Mahometans and Moors were being slowly conquered, and gradually retiring towards Gibraltar. At Granada they had built a lovely palace called the Alhambra, and their mosques were filled with choicest works. At last, on the marriage of King Ferdinand with Queen Isabella, the Moors, under Boabdil, were driven across the straits to Africa.

(Consult Prescott's "Life of Ferdinand and Isabella.")

What then happened ?

As Spain was once more under the Christian sway, all Jews and Moors were compelled to flee or accept Christianity. The terrible Inquisition, under the Do-

minicans, was put at work, and awful scenes of persecution with the rack were witnessed. Those who were condemned to death, wore fantastic dresses, and tall caps painted with devils, and being marched into the market place in the presence of the shouting multitudes, the poor creatures were burned alive. These fiendish executions took place on Saints' days, and were called "Autos-da-fe," or acts of faith.

(Read "Irving's Conquest of Grenada.")

What notable event occurred in 1492?

Through the liberality of Queen Isabella, the great navigator, Christopher Columbus, sailed from Spain, and after long voyaging discovered the West Indies. After this the religion of the queen was introduced among the poor natives of the West.

Who was Jerome Savonarola?

At Florence was a famous convent of Dominicans, and the most eminent teacher and preacher of the place was Savonarola. He was esteemed a prophet, because of the fearless manner in which he inveighed against the vices of the rich and the sins of the poor. He exercised a wonderful influence for good, and even Lorenzo de Medici, that wealthy ruler and patron of arts, was glad to have Savonarola by his side in the hour of death. To throw contempt on relics and the trumpery of superstitious Romanism, Savonarola had all such things gathered together in the public square at Florence, and burned there.

(Read "Life of "Savonarola," and "Romola.")

What Pope did Savonarola defy?

Alexander VI., one of the famous Borgia family. He was a murderer and an adulterer; in fact one writer has said that although he was the so called "Vicar of God, yet he is, perhaps, the greatest and

the foulest criminal of history." Savonarola tried to excite a general indignation and uprising against this monster; but he was overpowered, thrown into prison, and the fickle and wicked Florentines turning against him, he was tortured, and burned to death in the square of Florence, in his fifty-first year.

(Read "Makers of Florence.")

What became of this wicked Pope?

He had prepared poison with which to murder an enemy, and took it himself by mistake, and died in agonies, A. D. 1503, detested by his own age, and abhorred by all men ever since.

What wonderful invention helped the cause of Truth and Reformation at this time?

Towards the end of the 15th century, from 1460 on, the art of printing was invented. At first large wooden letters were rudely cut, but later, when metal was used for type, books increased rapidly. The Sacred Scriptures were at once printed in Germany, France, and England, and now all the people could purchase Bibles, and read them for themselves. With printing came an universal desire for education, and ere long the poorest knew how to spell out the inspired words. Henceforth new light was thrown on the Church, the clergy, and the doctrines of our Faith.

Describe the progress of the art of printing?

In Germany paper mills had been producing fair material for the scribes and copyists, but this was slow and tedious work. In 1430, a Dutchman of Harlaam, named Koster, invented the movable wooden types, but they were very clumsy. Later on came the invention and improvement of metal

types by Guttenburg, Schoeffer, and Faust, in Germany. Over in England, Caxton, in 1471, set up his printing-press, and three years later his first work was published. This was the dawning of a better and brighter day for the Church of God.

How were the Scriptures multiplied?

In Germany as many as seventeen editions of the Bible were issued *before* the Reformation. In Paris a French edition was published in 1498; and in Italy, an Italian copy was sent forth twenty years earlier. In thirty years, from 1470 to 1500, about 10,000 tracts and books were printed.

What great artists adorned this period?

Raphael, Leonardo da Vinci, and Michael Angelo Buonarotti.

Who was Raphael?

This eminent artist was born in A. D. 1483, and in early childhood his talent became apparent. He was a pupil of Perugino till 1504, and later in Florence he studied with a holy monk, a famous artist named Fra Bartolomeo. He painted many religious and Scriptural pictures, whose sacred influence is felt throughout Christendom; and he also designed tapestries, and cartoons and adorned the ceilings of churches, and painted many fine portraits. His pictures of the Holy Family and the Madonna are marvels of spiritual beauty. The Sistine Madonna now in Dresden, is considered to be the finest picture in existence, and his "Transfiguration" seems almost inspired. Raphael died in 1520, and was buried in the old Pantheon at Rome.

Give a sketch of Leonardo da Vinci's life.

He was born in 1452, and was remarkable for the versatility of his talents and skill. His was a liber-

ating genius and it told upon his generation. He was gifted as an artist, architect, sculptor, engineer, and physiologist. He was a noble man, strong and beautiful in form and character, and he lived to be an old man, dying in 1519. To him the city of Florence owes much of its glory. He painted portraits, frescoes, and many sacred pictures. On the dining-room wall of a convent in Milan, he painted the famous "Last Supper." It is now faded and seriously injured, but its grace and beauty are impressed on all lovers of Christian art.

Describe the career of Michael Angelo.

Born in 1474, he died in 1563, nearly ninety years old. He was more famous as a sculptor and architect, than as a painter or poet. He was strong, and grand, and heroic, in his artistic conceptions, and his name is immortalized by his wonderful works. His frescoes and wall paintings are very noble in execution and style. As a sculptor he has left, in Florence especially, the finest specimens of his ability. The greatest monument to his skill is the vast Cathedral of St. Peter, in Rome, which he remodelled and planned. He died before it was finished, but the idea was his, and to him belongs the glory.

What other agency was helping along the extension of knowledge?

The navigators and sailors were now excited by the adventures of the brave Columbus. The Portuguese sailed round the Cape of Good Hope and found India. The Spaniards pushed their discoveries from the West Indies over into Mexico, and down into Peru, and took everywhere with them their priests. Some of their clergy were holy missionaries and did

much good, but often it happened that the good they accomplished was destroyed by the murderous designs of the adventurers who everywhere looked for gold.

What remarkable reformer now appears in Germany ?

Martin Luther. He was born in 1483, at Eisleben, in Saxony, the son of a woodchopper. As he was a boy of unusual talent, he studied to be a lawyer, but his mind was turned towards the Church, and he became an Augustinian monk, and was ordained priest in 1507. Later he visited Rome, and on his return became preacher, and professor of theology in the University of Wittenburg.

What was the state of religion at this time ?

A soldier succeeded the wicked Borgia, and then the son of Lorenzo de Medici was made Pope, and called Leo X. He was very refined, and fond of painting and sculpture. Many works of ancient art were brought to Rome in his time, and fine museums erected there, and at Florence, to hold these treasures. To rebuild St. Peter's church in great magnificence, was his ambition, and to secure money for this purpose, he sent forth a monk named Tetzel, who sold "Indulgences," promising escape from the fires of Purgatory, for money. He said to the ignorant peasants, "as soon as the money rattles in the box, the soul of your friend goes up to Heaven." This sale of indulgences was a crime, and a villainous imposition, and against it, Luther at once made an attack, telling the people that *repentance*, and *not money*, would secure pardon for their sins from God.

What did Luther then do ?

He wrote out ninety-five Theses, or points, in

which he showed the people the folly of these indulgences, and then he boldly nailed them on the door of the church at Wittenburg, as a challenge to Tetzel and other wicked monks.

What did the Pope do ?

He ordered Luther to appear at Rome, but refusing to do this, and appealing to a General Council, as superior to the Pope, he was excommunicated, June, 1520. This bull Luther publicly burned, in the sight of the people, at Wittenburg, and openly defied the Pope. The people were in sympathy with Luther. (*See "Kostlin's Life of Luther."*)

What then happened ?

Luther was summoned later on to appear before the Emperor Charles V. at the Diet of Worms; and though he was condemned as obstinate, and heretical; yet nothing more was done, and he was allowed to go forth unmolested and in virtual triumph.

Who protected Luther from his enemies ?

Frederick, the good elector of Saxony, who concealed him in his castle at Wurtemburg, for ten months. Here Luther studied and worked incessantly, and translated a large portion of the Holy Scriptures. This good and peaceable elector died May 5th, 1525.

What errors did Luther fall into ?

He was very excitable, and went to extremes. He was so anxious to rid the Church of errors, that he swept away also many good and essential things. His views about the sacraments are somewhat like our own, but other positions which he maintained are incorrect.

(Read "Protestant Revolution," in Epochs of History.)

What happened at the Diet of Spires?

At this Council, in 1529, these acts of reformation were considered rebellious, and denounced.

What counter-action was then taken?

A number of the electors, or governors, met together, and *protested* against this decision at Spires. Fourteen imperial cities agreed to this protest, and hence the name of *Protestant*, which at first only referred to the Lutherans, has been applied, ever since April 20, A. D. 1529, to those who oppose the pretensions of the *Roman* Church, and to those who hold the pure and ancient Catholic doctrines.

What was the Confession of Augsburg?

It was a document of 28 chapters, declaring the doctrines of the Protestants, and denying the errors of the Papacy. It was written by Melancthon, and read June 25, 1530. It contains Luther's views.

What serious errors did Luther maintain?

He decided that it was justifiable for a *Priest to ordain*, whereas the Church had always insisted that a *Bishop* only could do so. He therefore, being simply a *Priest*, set aside a preacher for Wittenberg, and so deprived the Lutheran Church of the Apostolic succession.

(The teacher will compare this act with the primitive Church practices.)

By what other act did he make himself conspicuous?

As a monk he had vowed not to marry; but having renounced his vows, he married an escaped nun, Katharine Von Bora, June 13th, 1525. Nine nuns escaped from their convent at Nimptsch, by hiding in empty beer casks, which were carried out to be filled. Eight of these nuns were married to Luther's friends,

and he took the last for a wife. (*Read "Schonberg Cotta Family."*)

Who was Melancthon?

Philip Melancthon was a friend of Luther's, and associated with him in bringing about the great Reformation in Germany. He was a remarkable student and theologian, gentle, and pure of life. He had several profound disputes and debates in public with the Papal scholars and representatives.

Who was Zwingle?

Ulric Zwingle was a native of Switzerland, where the reforming views of Luther had made much progress. He was a scholar, and a very pious man. He differed from Luther's opinions, and denied any spiritual presence of Christ in the Sacrament. He believed in the *real absence* of Christ; and that the Communion was only a bare and empty memorial of our Lord's sufferings. He also denied other Lutheran views and practices. Many modern Congregationalists hold to Zwingle's views.

(*Read "Protestant Revolution," in Epochs of History.*)

What was Zwingle's fate?

He became a famous preacher at the lovely town of Zurich, where his church and pulpit are now standing, and where many mementoes of the good man may be seen by travellers. He was also one of the ruling spirits of Switzerland. The religious differences had become so bitter, that in 1530 a battle was fought between the Romanists and Protestants, and Zwingle, who had bravely put on his sword and gone to the fight, was killed by the enemy.

What other great man lived in Switzerland about this time?

John Chauvin, or Calvin, the son of a notary, was born at Noyon, in France, 1509. He was a lawyer by

profession, and settled in Geneva. Later he became a Reformer, and a preacher of great power and scholarship. He was tall, and thin, and a dyspeptic ; a narrow-minded, and bigoted theologian.

Who was King of France ?

Francis I., a bad man. He made a compact with Rome, which virtually placed France in the hands of the Pope. Marguerite, his sister, was Queen of Navarre, and she opposed the wicked and violent actions of her royal brother ; giving shelter to the persecuted and frightened Reformers. So terrible was the anger of the King, that by the direction of the Roman Bishops, all heretics were burned at the stake, or placed in iron cages, and slowly let down into the crackling flames, while the monarch and his hardened courtiers looked on the scene with glee.

(Read Milman's "Latin Christianity.")

What was Calvin's great theological work ?

"The Institutes of the Christian Religion." It was published in 1536, when Calvin was only twenty-five years old ; and it became the text book of his sect. Establishing himself, with many followers, at Geneva, he, with his friend Beza, founded a famous Divinity School, and became the minister of St. Peter's Cathedral, now standing on a hill in that beautiful city.

What was Calvin's doctrine ?

He added to Luther's views, special theories of his own. He believed in the grace of sacraments, but denied the necessity for Episcopal ordination. His theological opinions are held by many modern Presbyterian, Congregational, and Dutch Reformed Churches. The English Church has always opposed and denied them.

What is Calvin's doctrine of election ?

He exaggerated, and maimed the strong views of St. Augustine, and claimed that God had elected, or chosen a certain number of souls for salvation, and others for condemnation. No matter how hard one tries to serve the Lord, if he have been fore ordered or commanded by God to future punishment, his endeavors are all in vain, and he must perish. Because *grace is given* only to the *select* few. It was a monstrous theory, and has done great harm.

How did Calvin govern his Church?

He and his Consistory were tyrannical. They visited every family regularly, and sternly examined into the doctrines and morals of young and old. Sins were severely punished. Children were imprisoned for playing Christmas games; "one child was beheaded for striking his parents, and another condemned to death for an attempt only to strike his mother." It was a reign of terror.

Who was Servetus?

A man of the same age as Calvin, converted from Romanism, but a radical. From moderate views, he drifted into heretical positions, and was denounced by Calvin and his counsellors, and condemned to be burned at the stake. He perished miserably in the flames, September, 1553. The Calvinists thus became as intolerant persecutors as the Romanists themselves.

Who was Socinus?

All over Europe heresies and schisms were developing. The spirit of pure reform ran at last into riotous revolt. Socinus was a native of Siena, and became conspicuous as a theological opponent of Calvin. He revived the old heresy of Arius, and de-

nied the Divinity of our Lord. From his teaching and leadership, sprang modern Unitarianism, which denies the doctrine of the Trinity, and rejects the Deity of Christ.

Who were the Huguenots?

They were the followers of Calvin in France. A brave people, demanding of the King and Bishops the right of religious freedom. They became very powerful, and the government at first allowed them many privileges, granting them the city of Rochelle, and some other towns, but gradually they were oppressed, and much persecution followed. Clement Marot, one of the French reformers, wrote religious ballads, and a metrical version of the Psalms, which helped on the cause among the people.

(Read the "History of the Huguenots.")

Who was Admiral Coligny?

He was the most conspicuous Huguenot in France, a noble courageous officer, fighting bravely at many sieges and battles. He defended his religious views with grand and heroic tenacity; won many friends, but was killed at the time of the awful massacre of St. Bartholomew, in Paris, August 24th, 1572.

Describe the Massacre of St. Bartholomew.

The wicked Queen mother, Catharine de Medici, formed a plot by which she gathered together a great number of the chief Huguenot gentlemen at Paris. She deceived them completely. Early in the morning of August 24th, 1572, being the feast of St. Bartholomew, at a signal the bell rang from a church tower, and continued to toll till dawn. At once the awful cry went up, "Kill, kill the Huguenots!" The troops were let loose like so many bloodhounds, and the poor victims were hunted down and murder-

ed. In other towns and cities, the same cruel massacre was ordered, and at least twenty thousand were killed.

(Read "Protestant Revolution," pp. 204, 217.)

How did the Pope receive the news?

He was so rejoiced, that he ordered a salute of artillery, an illumination of the city of Rome, a grand thanksgiving service in the churches, and a medal to be coined, commemorating this fearful deed. To-day, the Roman Catholic Church is ashamed of this medal, and denies its manufacture, but it still exists in many museums. History cannot be denied or set aside. This massacre is, indeed, a foul blot on their annals.

What became of the Huguenots?

The famous Cardinal Richelieu gave them some religious toleration. Later on King Louis XIV. oppressed them, and then they were obliged to fly from their native land. In three years, a half million came into England, Holland, and North Germany, and some crossed the Atlantic to America.

How did the Reformation spread?

The doctrines of Luther found root in Sweden, although the Episcopal succession of Bishops was preserved. In Denmark, Iceland, and Norway, Lutheranism prevails; but there also, the historical succession is retained, and those churches are not Roman, but in union with the pure Church Catholic.

Who was Ignatius Loyola?

A Spanish gentleman and soldier of 1540, who being wounded, lay for some weeks reading the lives of the saints. He was so much impressed with the idea of serving the Church that he renounced the world and became a priest. He gathered around

himself a band of followers, who vowed poverty, chastity, and obedience, and they called themselves Jesuits, or the "Society of Jesus."

What has been their history?

They were self-sacrificing missionaries, going into all parts of the world, carrying the religion of Christ, and the teachings of their system. There were many noble heroes, and many martyrs among them. But they would not allow government to interfere with them, and at last became so narrow, bigoted, and obnoxious, that they were driven out of many countries of Europe.

What is their scholarship?

They are learned men and teachers.

Who was Francis Xavier?

A fellow Spanish student with Loyola at Paris, and also a founder of the order of Jesuits. These two men determined to be Knights of the Virgin Mary, and devoted themselves to the extermination of heresies, and particularly of the Reformers of Europe, and the infidels in the Holy Land.

Where did Xavier go?

To India and the East, as a missionary. The Buddhist religion, which was promulgated about two centuries before Christ, is very poetical, and in some respects like Christianity. The good will be finally absorbed into Buddha, their God, while other souls are transmigrated or passed through various animals, and once again into human state is their doctrine. There are priests and monasteries among the Buddhists, and their customs are difficult to overcome. Their religion prevails in India, China, Japan, and Tartary, and into these countries the holy

Xavier journeyed, teaching, preaching, and working for these heathen.

When and how did he die?

He was much opposed by the wicked Portuguese at Goa in India, where he made his headquarters, dwelling in a hut, teaching children and winning many to Christ. In Japan he made multitudes of converts, and as he was on his way to China, he was taken with fever and died, in 1553, a saintly man.

(Read Farrar's "Saintly Workers.")

What was the relation of the Inquisition to Reform?

It was the most hateful of all the persecuting agencies which the Roman Church invented. No human words can describe the devilish tortures it arranged; the rack, the thumbscrew, the saw, the living tomb, the fires and the sword. It "raged horribly, yet God on high was mightier."

Where else did the Continental Reformation spread itself?

Into Scotland, and its leader there was John Knox. He was born in 1505, and was educated for the priesthood. His was a strong and impulsive nature, and he soon rebelled against the Church, joined the Calvinists, fled to Europe, and took up his work in Frankfort and Geneva. We shall follow his history later on.

What opinion may we now hold as to the Continental Reformation?

It took its rise from natural causes. The Church was corrupt: it had gradually come under the tyranny of the Bishop of Rome. The people and their kings were uneasy under the yoke of the Popes, and they took occasion to revolt. The first ideas of reform were good and consistent, but gradually the Reformers became as bigoted and fanatical as those they opposed.

What were the errors of the Reformers ?

They gradually slid into unsound doctrines : they lost their Apostolic ministry because they would not have Bishops to govern them : they were violent and zealous in their opposition to the Roman Church, breaking down altars, mutilating carved work in the churches, and otherwise committing sacrilege, and maltreating those who differed from them.

What was the final result ?

Bitter hatred of Reformers by all Roman Catholics ; the formation of many rival sects, and the spread of unsound theology. Of course, much good was accomplished by the check given to the overbearing tyranny of Roman Catholicism, but much evil also was done by this riotous fanaticism.

What are we now prepared to examine ?

From Europe the spirit of reform spread across the channel into England. Here it was held in check and controlled for a great and lasting good, by the Archbishops and Bishops themselves, who became leaders and guides, and who by their commission and authority, were able to transmit an Apostolic ministry to a cleansed section and branch of the Church of Christ on earth.

XXVII.

REFORMATION IN ENGLAND.

What produced the English Reform of the Church ?

Many causes combined. No one man, no one reason can be singled out. God was the overruling power, and the agents were many, under Him.

What have we learned from the history of the Church in Europe ?

At first it was simple, pure, and spiritual. Then ambitious men came into power, as Popes and Bishops. Then corruptions entered, and the sins of the Church were scandalous. Then unsound doctrines about the Pope, the Sacraments, the Virgin Mary, the state of the holy dead, etc., were developed, and at last a natural revolt ensued, all over Europe, and in Great Britain.

Why was this uprising so general and simultaneous ?

Because learning had been increasing and spreading among the common people. Because the art of printing had multiplied the Holy Scriptures, and tracts ; and the Reformation began and grew as naturally as spring succeeds winter. *Not on any single day ; but gradually yet surely moving on towards triumph.*

What was the proper relation of each government to the Church ?

The Church in each kingdom was *independent*, and *national*. It owed allegiance to its King or Emperor or Queen ; and to its Bishops as the spiritual governors under Christ, the chief Shepherd and Bishop of our souls.

Had the Church any right to control the government ?

No ; its duty was to *Christianize* the *people* ; to teach kings, courtiers, and subjects, to obey the laws of the land ; “to render to Cæsar the things which are Cæsar’s, and to God the things which are God’s.”

What relation did the Pope, or Bishop of Rome, bear to the Churches outside of Italy ?

He was by reason of his high position, in the Imperial city of the ancient world, the *most conspicuous Bishop in Christendom*. At a general Council, if present, he might with all proper courtesy be chosen chairman, but he had *no authority outside of his own*

Dioceſe, and his own country, till ambition led him to conquer many kings, and to lead many governments into ſubjection to his power, and his decrees.

Do you not therefore see, why the Churches wished to throw off the Papal yoke?

Yes, very plainly. The Pope demanded taxes, offerings, and soldiers from each government. When a King refused these, then he was excommunicated, and his realm placed under the awful interdict. Then war was declared, battles were fought, hatred was developed, and terrible opposition to Rome and the Pope, was the result.

Was England ever wholly under the Papal control?

No, not wholly; she was always restive and uneasy under the exactions of Rome. Her people were too strong, and free, and independent to become slaves to a foreign Bishop.

What great king absolutely defied the Roman Bishops?

William the Norman Conqueror, who stoutly refused to permit any political interference with his people or his clergy. He even refused to allow Lanfranc, the great Archbishop of Canterbury, to go to Rome, when the Pope had summoned him there.

(See previous chapters. Read "Normans in Europe," by Morris, in Epochs of History.)

What happened later on?

Under William II., the new Archbishop, Anselm, was a devoted son and admirer of the Pope. His influence was towards Italy. In his day, A. D. 1108, canons were passed forbidding the clergy to marry wives; and also at this time was enacted the law of degrees, which forbade people from marrying their relatives, as therein specified.

How was this law enforced?

It became a source of much corruption ; for the Bishops would give *dispensations* to those who paid for the privilege, and set aside the law for those who gave the gold.

(Explain a dispensation.)

State how the Papal power grew in England.

The Bishops, as a rule, were creatures of Rome, and often enemies of the King. Thomas à Becket, the Archbishop of Canterbury, bitterly opposed King Henry II., and was obliged to flee from the land. He endeavored to gain entire control of all offices, and make the king his servant. He was brutally murdered, and was then canonized.

(Read Stanley's "Memorials of Canterbury.")

What other English King defied the Pope ?

King John, son of the Lion Heart (A. D. 1199-1216), a base, mean man, who absolutely defied the Pope, and cursed his position. He was then excommunicated, but still held his own, till a later date, when he contemptibly turned traitor to his own people.

Trace the growth of opposition to Italy.

We have already seen it. The monks and friars who swarmed into England became an intolerable nuisance. The teaching of John Wycliffe and his followers the Lollards opened the eyes of the common people to the abuses of the Church. The spread of education ; the immoralities of the clergy themselves ; the news of reform on the Continent ; the reception of Protestants who were fleeing from persecution, and the general attitude of the English kings towards Rome ; all these things combined to bring about the final rupture.

What wicked King reigned at the beginning of the Reformation in England ?

Henry VII. He was a base, iniquitous and covetous monarch. He wrested the throne from Richard III., murdered his rivals, and began a terrible career. He was perfidious and ungrateful, and filled with an inordinate desire for wealth. During his reign the Church was outwardly prosperous, giving allegiance to the Popes ; but inwardly it was “full of rottenness and all uncleanness.”

Mention some of the wise and holy men who lived about this time.

Erasmus, Colet, and More, whose lives and influence were of great value in pushing on the spirit of the times to further necessary development of purity and reform.

Who was Erasmus?

A famous Dutch scholar, born in 1467, the opponent of Luther, but the friend and promoter of reform, religion, and scholarship. He spent most of his life in England, teaching vigorously against the wretched pilgrimages and idolatries of Romanism ; educating many students in the Greek language at Oxford and Cambridge, and exercising a potent influence for good. He wrote several witty and sarcastic books in prose and verse, ridiculing the prevailing religion, and thus helped on the great and glorious cause.

Who was Sir Thomas More ?

The friend of Erasmus and Colet, at Oxford, a lawyer and courtier, made Lord Chancellor of England. He ruled at first with justice and honesty. He was a devout Christian, and sang with the other choristers in his parish church at Chelsea. His love and devotion for his father and family was great and very beautiful. He urged on the Reformation

and wrote much to advance the work. But he could not agree with the wicked course pursued by Henry VIII. Later on he became fanatical, and was an unmerciful persecutor of those whose reforming ideas led them into error. He was bigoted and cruel. He was executed in 1535.

(See Perry's "History of the English Church.")

Who was Colet?

He was born in London, in A. D. 1466, and brought up in easy circumstances. Graduating at Magdalen College, Oxford, he entered upon an ecclesiastical life. He was prompt and courageous in opposing the monks, and in denouncing the corruptness of the clergy. He was made Dean of St. Paul's Cathedral, London, and established the famous St. Paul's School. The Bishop of London opposed him, but Henry VIII. upheld this holy and faithful priest, and advocate of truth and purity. His sermons had great influence among all classes of people. He read the Epistles in public to the Oxford students, and denounced the worship of relics, images, and pictures. He died in 1519—just as the Reformation day was dawning.

What is Reformation?

It is *not Revolution, or destruction.* It is the cleansing away dirt and foulness from any object upon which filth has gathered and encrusted itself. It is illustrated by the scraping off of barnacles when they have fastened themselves to a ship. It is the *return to the original, and pure, and primitive ways.*

How do these illustrative answers apply to this part of Church history?

The Reformers in England *did not overthrow or destroy the Church* they so much loved. They

washed away the dirt of the middle ages, and the corruptions of the clergy and the Church were removed. They got rid of the external follies, and the internal false doctrines that had accumulated during many centuries. They *restored* the old and early customs of the *Apostolic day*.

How did the English Reformers differ from those on the Continent?

They *retained* the *orders of Bishops, Priests, and Deacons*; they did not tear down the religious houses, or devastate the lovely cathedrals, or break the carved work in stone and wood upon the altars, and tombs, and stalls of the churches. They endeavored only to purify and to heal the diseased body of the Church. They desired to be Catholic, but not Roman.

Did King Henry the VIII. attempt or accomplish this?

By no means! He was a corrupt and base monarch, inheriting from his wicked father, all the evils of a depraved nature. Henry VIII. was a shameless and profligate man; at war with the Pope, disgracing his family, and opposing his God; yet a man of great learning and much governing ability and power. He was always a Romanist.

When you are asked if the Church of England was founded by Henry VIII., what reply can you intelligently return?

The Church in Britain was founded by an Apostle, or by apostolic missionaries, and so by Christ; it remained holy, pure, and *independent*, till long after the seventh century; then it had a varying history—at times largely under the dominion of Rome; at times entirely undisturbed by foreigners. In the later centuries it absolutely threw off the Papal yoke—declared itself free forever, and about this time Henry VIII. appears on the scene.

(These answers should be very carefully committed, and their ideas impressed by the teacher.)

What then were the *causes* of Reformation in England?

The same as actuated reform on the Continent, viz.: the spread of learning, the corruption of the clergy, and the *tyranny* and presumption of the Roman Bishop. These *causes* had operated for at least three centuries back, and even St. Bernard had said, in the twelfth century, "Who will grant me to see, before I die, the Church of God as it was in the ancient days?"

What was the *occasion* for a final break between England and the Pope?

As smouldering embers burst into flame when a match is applied, so the quarrel between Henry VIII. and Pope Clement was the *occasion*, not the *cause*, for the throwing off the Papal yoke, which had for so many years galled the neck of the English nation.

(Let the teacher explain the difference between a *cause* and an *occasion*, for on this distinction much hangs and depends.)

Who was Cardinal Wolsey?

The son of a tradesman of Ipswich. He was educated at Oxford, where he met Erasmus. Ordained to the Priesthood, he rose rapidly into favor by courting young Henry VIII. Through his politic ambition he became Dean, Bishop, and Archbishop, and at last a Cardinal. He held a number of Bishoprics, from which he received immense wealth. He was handsome, brilliant, and of great ability. But he was arrogant, very covetous, and of impure life. He held a complete control over the young king for a long time, but at last he went too far, and was hurled from his position and his magnificence.

How was Wolsey esteemed in England ?

He was hated by the *nobility* because he treated them so tyrannically ; the clergy disliked him for his haughtiness, and because he had grasped so many benefices, or endowed bishoprics ; and finally the king suspected and caught him in lies, and in traitorous communications with the Pope, and so he fell from power.

(See "Protestant Revolution," in Epochs of History, pp. 171-196.)

Who was Catharine of Arragon ?

The daughter of the Spanish rulers Ferdinand and Isabella. They were a shameless and intriguing pair ; bigoted fanatics of the Papal Church ; cruel in their persecutions. Isabella was the special patron of the horrible "Inquisition," which had burned thousands of men and women in Spain. Their daughter Catharine was betrothed and married to young Arthur, the elder brother of Henry VIII. They lived together only five months, and she was left a widow.

What move was then made by Ferdinand and Isabella ?

It was the ancient law of God that no marriage should take place between a brother-in-law and a sister-in-law. This was the *rule* in the Christian Church. But the Spanish royal parents went to the Pope, and after much effort succeeded in their petition, but by a most contemptible deception, and a dispensation was granted, which announced that the law would be set aside, and Henry and Catharine could marry.

What did young Henry VIII. say to this ?

He was disgusted with the whole proceeding. Finely educated, a tall, handsome youth ; brilliant, and at this time pious, and looking to the Church

rather than the Crown, he had no wish to break God's commands, and had no love for his widowed sister-in-law, Catharine.

How did the case finally shape itself ?

Catharine, who was older than Henry, fell deeply in love with him, and after a few years she won his affections in return. The original scruples were set aside, and the unfortunate pair were married privately at Greenwich, June 11th, 1509. But troubles soon came. Wars, brought about by the perfidious and traitorous Ferdinand, involved the English, and when it was too late, Henry realized that he had been grossly deceived by his wicked father-in-law.

What led to Henry's divorce from Catharine ?

It was believed that a marriage against the law of God and the Church, would be unfortunate. Catharine's first child was a girl, but it died. Then she had a son, but it only lived seven weeks ; then another boy was born, but he died immediately. Seven years after their marriage the Bloody Mary was born. So Henry and Catharine, and the people of England felt that God was visiting punishment on them for their sin ; and Henry was growing bitter, fierce, and hard, while Catharine had become prematurely old, haggard, and sour. Consequently the king, who was now tired of her, banished his queen from his sight, and began a course of debauchery and sin.

What was the opinion of the rulers and Bishops on this marriage ?

They were divided. Warham, the Archbishop of Canterbury, from the first denounced it ; others who were less scrupulous winked at it. The fact that no son was born to succeed as King of England, added

to the view of Warham, and those who agreed with him.

(Consult the accounts in Froude, Robertson, Hardwicke, Geikie, Carwithen, and other historians of England and the Reformation.)

About this time what book did Henry VIII. write?

He was a clever scholar, and well trained in theology. He wrote a book opposing Luther's views of the Sacrament. For this the Pope called him "Defender of the Faith;" but Ferdinand, his father-in-law, called him "a pious fool." The letters D. F. may be found stamped on English coins to-day.

What further proceedings ensued?

The story is a long and tedious one. Eighteen years had passed ; Henry no longer loved his wife, and had not lived with her for most of this time. Leo X. was dead, and Clement VII. reigned as Pope. To him appeal was made by Wolsey and others, insisting that the marriage of the King and Queen should be announced *illegal*, and therefore null and void. But the Pope did not dare set aside his predecessor's act; and *he was afraid to incur the anger of the Emperor of Germany*, who was a nephew of Catharine's, and sided with her. It was a miserable business. Catharine appeared in a better light than either Henry VIII. or the Pope.

How did Wolsey fare by this troubrous matter?

He tried to further his own ambition, by using the question of divorce as a stepping-stone to the Papal crown and throne. He advised Henry to hear the Pope, and advised the Pope not to offend the King. All the while, too, he was squandering money, deceiving his companions, and enraging the people. At last Henry was commanded to come at once to Rome for trial. This so incensed the king, and the peo-

ple, that he denounced Wolsey, and ordered him from his presence.

What was Wolsey's end ?

He was completely crushed, and wept bitterly, but it was too late. Probably he would have been executed, had he not died in 1530. Shakespeare draws a wonderful picture of Wolsey's fall, and makes him say, as he was departing in shame, "Had I but served my God with half the zeal I served my King, He would not in mine age, have left me naked to mine enemies."

With Wolsey's fall, what occurred ?

For the first time the great seal was taken out of the hands of the Church and put into the keeping of the laity, in the person of Sir Thomas More. Then the parliament met, and the relations of the State to the Church were fixed, for the rule of the Pope in England was declared illegal and improper.

Who was Wolsey's firm friend ?

Thomas Cromwell, of good birth and well educated, but a wanderer in foreign parts while young. He amassed a fortune, and became influential. Brought in contact with Wolsey in business, he learned to love him, and when he fell, used his influence to save him much trouble and a greater humiliation. He bravely defended him when impeached, and boldly answered the charges made against him. For his manly bearing and abilities he was made secretary to the King.

(Consult Perry's "History of the English Church.")

What doctrine did he establish ?

To Cromwell is due the idea which so largely prevails in England, that the State has a control over the Church ; that all Bishops may be nominated by

the Crown—the King being the Head of the Church under Christ. The Church thus becomes a servant of the realm, and is but one of the departments of the government. Out of this some good things have come, but also many gross abuses and some misfortune.

What remarkable man now appears on the scene ?

Thomas Cranmer. He was born of good family, in Nottinghamshire, July 2d, 1489. Well educated at Cambridge, he married a wife and lived happily with her till death separated them. Unlike very many clergy, he was pure and holy of life, and was elected in 1515, a Fellow of his University by his comrades there. In 1523, being only thirty-four years old, he was made a D. D. About this time the question of the King's divorce was the subject of general discussion among everybody in the realm, and no one knew how the vexed question could be settled.

What did Cranmer suggest ?

In conversation with the King's secretaries, Gardner and Fox, Cranmer plainly stated that the marriage was illegal at the very outset, because God's law was broken. The first error was when the Pope announced it legal, for no Pope could set aside the rule of God. There was, therefore, no need of going to another Pope for divorce. The doctors and theologians of the universities could give plain opinions enough.

(Read Strype's "Life of Cranmer.")

What did the King then do ?

When he heard of this opinion he sent for Cranmer: ordered him to put his views in writing, and then directed him to go at once to Rome and argue

the case there. This he did, but it was all in vain, because *the Pope feared the Emperor Charles*, and was now embittered against Henry VIII. The people, too, were everywhere aroused; the men favored the King, and the women the Queen and Pope, while the majority of the lawyers and divines at the universities agreed that Henry was never lawfully married to Catharine.

Who was Annie Boleyn?

The pretty daughter of Sir Thomas Boleyn, and granddaughter of the Duke of Norfolk. She was educated in France: coquettish and attractive. She was made a lady of the court, and Henry VIII. soon fell in love with her. The intriguing Cardinal Wolsey brought about several meetings between the king and Anne Boleyn, and at last it was determined that she should be his wife. She was the mother of the Princess Elizabeth, born Sept. 7th, 1535, and afterwards the Queen.

What became of Queen Catharine?

She lived quietly in retirement, and often said that she prayed for her husband the King. When she felt her life was drawing to a close, she sent a beautiful and touching letter to the King, in which she forgave him all the wrong he had done her. She died Jan. 8th, 1536, and was buried in Peterborough Abbey. Henry VIII. was deeply affected by the news, but Anne Boleyn ridiculed and rejoiced.

(See Strickland's "Lives of Queens of England.")

What was the final result?

At last the Pope became angry and peremptorily ordered Henry to come at once to Rome, and to dismiss Anne Boleyn from his court and presence.

This Henry refused point blank. He then was married in private by his chaplain Rowland Lee, on Nov. 14, 1532, and later Anne was publicly and with great splendor crowned as queen under the supervision of Cranmer, who was now the new Archbishop of Canterbury.

By what means was Cranmer made Archbishop?

The good and valiant old Warham died, and there-upon Henry nominated Thomas Cranmer to the vacancy. He was then in Germany, where he had married his second wife. The nomination surprised him, and with great reluctance he accepted it, being consecrated, with the Pope's approval, at Westminster Abbey, March 30th, 1533.

(Consult Bates' "College Lectures.")

What was the sad fate of Thomas More?

Having displeased the King by a firm refusal to agree that he was head of the Church, he was committed to prison. Then, on being tried, he made a good defence, but was wickedly convicted of treason, and condemned to die. His head was cut off at the Tower, July 6th, 1535, and then placed on a spear on London bridge. That night his beloved daughter Margaret had it removed, and she kept it through life, and it was buried with her. The death of this good and brave man created great indignation throughout England and Europe.

What did the English government do?

The convocation agreed with this state of things and formally declared Catharine and Henry as divorced. In February, 1533, an act was passed defying the Pope of Rome, and claiming that "the crown of England was imperial, and the nation a complete body in itself, with full power to do justice in all

causes, spiritual and temporal." This was the stroke which severed England from Rome. It was political and personal, but it also accomplished a national and ecclesiastical freedom.

Show how bigoted such a good man as More could grow.

He thought that he did God service, as St. Paul says of himself, when he had men dragged to prison and burned at the stake for their religious opinions. He condemned some to the rack; others were placed in irons and fed on bread and water; one man was whipped in More's garden at Chelsea, then strangled, and finally burned at Smithfield.

What has time accomplished?

Freedom to worship God. We differ to-day from the Romanist, the Methodist, the Presbyterian, and the Baptist. But we do not persecute them. We rather pray for them, and they likewise pray for us. It is a broader day and generation; and we may thank God for the privilege of living in such a time.

(*Note*.—The teacher should carefully study this entire subject, so as to make intelligent explanations. The Rector might with interest address the class on the matter, and so impress the truth on the scholars.)

What do you think was the real intention of Henry VIII.?

He was a true and loyal Romanist. He only wished to accomplish his divorce at first, but circumstances urged him to the position we have seen. He never desired to be free from the Roman Pope as a spiritual Father, but he did wish to cut loose from the Roman court, with its exactions and political interference.

What two lines of result do we note?

The State was severed from all foreign interfer-

ence, and the Church was freed from the bondage which had hurt and crippled her.

What is your opinion of the chief actors.

Henry VIII. is shown to be an unprincipled and wicked king ; Cranmer a weak, inconsistent counsellor ; Catharine, though obstinate and unwise, was yet defenceless, and a woman, and she demanded her rights with courage. She appears in a better light than the others. (Read Creighton's "History of the Papacy during the Reformation.")

XXVIII.

DEVELOPMENT OF THE REFORMATION.

Who was Tyndale ?

He was a Gloucestershire lad, born in 1480 ; educated at Oxford and Cambridge, and a devoted student of the Scriptures. He determined to translate the Bible, so that the people could read the truth. But he was opposed and threatened, so that he fled to Antwerp with a few friends. The new edition was printed there, and three thousand Testaments were smuggled into England, in bales of goods.

What happened to Tyndale ?

Everywhere the common people tried to buy the Testaments, but the books were seized, and then burned publicly at Cheapside, and many persons were imprisoned. But Tyndale persevered, and translated and printed the Old Testament, and numbers of these copies were eagerly read. His course was so hateful to the wicked Bishops, that they had him kidnapped, strangled and burnt at Vilvorde, near Brussels, October 6th, 1536. His last words were, ' Lord, open the eyes of the King of England.'

Was his prayer answered ?

Yes, for already the king felt that it would be well for the people to have the Scriptures, and so he ordered Miles Coverdale to prepare a translation. He was a friend of Cranmer and Tyndale, and the latter helped him with his work, and it bears his marks throughout. It was published in 1535, and its frontispiece represents the King as handing it out to the clergy and people. Large copies were chained to posts in the churches, so that all could read the Bible. In 16 years over 100,000 copies were sold.

What other religious books were printed ?

In 1535 the English Primer was published. It contained the Creed, the Lord's Prayer, and the Ten Commandments, with directions against praying to the Virgin, and other spiritual advice.

Were any other works published ?

Yes, several, which were authorized by the King and Convocation. They contained the Articles of Religion; explanations of doctrines, and sacraments, Prayers, and Psalms. One of these was called "The Bishops' Book."

Who was Bilney ?

A gentle, faithful priest, whose eyes were opened to the errors of the Church, and who taught earnestly what he believed. He was a dear friend of Latimer, and of others who became conspicuous later on. He incurred the hatred of Tunstal, the Bishop of London, and being accused of heresy, he was condemned to death, and burned at the stake, in a place called "Lollard's Pit," near Norwich, in July, 1532.

To return to Queen Anne Boleyn, what happened to her ?

After the death of Catharine and More, she behaved so foolishly and wantonly, that the king began to be

disgusted with her. Several false accusations were made against her ; and finally the king's heart was so hardened that he ordered her and her brother to be tried, convicted, and executed. It was a terrible crime. She cried, and begged, and raved in her anguish and despair, but at last she went to her death bravely ; repenting of her sins and praying for her enemies. She was beheaded in 1536.

What did Henry VIII. then do ?

The wicked monarch rejoiced at the Queen's death, and having married Jane Seymour, a former maid of honor to Anne Boylen, he started out on a new course of tyranny and outrage. On October 12th, 1537, a son was born to the Queen, and he was named Edward. His two sisters, Elizabeth and Mary, were his sponsors in baptism, and he was to be the next King of England. The Queen having caught a chill, died a few days afterwards, and was much mourned by the King.

(Read "Froude's England.")

What great religious order prevailed at this time ?

The monasteries of England had increased till there were 650 of them. There were also a hundred monkish schools, and a hundred hospitals for their use, and about 2400 chantries, or little chapels, on bridges, or by the roadside.

Were these monastic establishments of use in the people's religious training ?

At first they were beautiful centres of piety and learning ; then they inherited large amounts of money, and the abbots became great lords. Then the begging monks and friars began to multiply, and crime, villainy, and sin found a rich soil in the monastic system.

How did the people and Bishops feel towards the monasteries of England?

The peasants liked the abbots because they charged them small rents for land ; and the tramps and beggars loved the monks because they always fed them, and gave them a place to sleep. But the Bishops and the upper classes disliked them exceedingly, because they had become an intolerable nuisance in the land, and the monasteries were sinks of iniquity and corruption.

What did Wolsey do ?

He tried to destroy the smaller and more wretched establishments, but his move was not very successful. Archbishop Warham also endeavored to work a reform in this direction, but with only a partial result.

Were the monasteries destroyed by the zeal and intolerance of Protestants ?

No. For long years before the Reformation the Bishops had endeavored to correct, improve, and purify them, but in vain. At last, when Thomas Cromwell was Prime Minister of England, a commission was appointed to visit every monkish establishment in England, and to report their condition to the King.

What was the result ?

They visited each monastery in the realm ; examined all the monks and nuns, carefully looked into every building ; went over the property ; made notes in books of all they saw, and of what they thought should be done. These books they brought to London, and then read them before the King and Parliament.

How was their report received ?

Their "Black Book," as it was called, revealed

such an atrocious condition of things, that the whole Parliament cried out, "Down with them!" So that 376 of the monasteries fell at once, and the monks and nuns were driven out to seek their living by honest labor, and the property was given over to the crown.

(Read "Froude's Description.")

What was the Pilgrimage of Grace?

These exiled monks and nuns went all over the kingdom, stirring up the people against the government, telling them that all the churches would next be pulled down. Thousands of beggars and ignorant peasants gathered together, and a general mob uprising was the result. But they were calmed and quieted at last, and no blood was shed.

What then occurred?

It was then evident that the larger monasteries were the sources of rebellion, and so all were captured and their inmates expelled, while some of the more violent abbots were hung, and the property was confiscated and given to the King. By 1540 all monasteries in England were abandoned, and only their beautiful ruins remain to-day.

What opinion have you of this wholesale dissolution?

The system of monastic life, in an earlier age, was good and necessary, but in these times it was corrupt and not at all desirable. It was a great blessing to the land when the majority of the smaller houses were broken up. But the destruction of the larger monasteries, such as Fountains and Furness abbeys was unfortunate, and in some instances the great sin of sacrilege was committed.

What became of Cromwell?

He grew covetous, greedy, and tyrannical, and

at last obnoxious to Henry, and to the rest of his companions. He was rudely deprived of his office, accused of high treason, and executed July 28th, 1540, pitied by none because of his overbearing rule.

What was the religious condition of England now ?

With the spread of reformation there also went a spirit of heresy that was much to be deprecated. The books, and tracts, and pamphlets of heretics were secretly printed and scattered broadcast. The times were very trying ; on one side the wicked king, who yet had a fear of God lingering in his heart ; and on the other side, the rapidly rising flood of popular feeling in religion, which required a strong hand and a pious spirit to control.

What is the general course of all attempts at reformation in Church or state ?

They go too far : like a rubber ball struck against a wall, the rebound is very strong. After a time brawlings and quarrels over doctrines and theories ensue, and much harm is the result.

What interesting man appears about this time ?

Hugh Latimer. He was born in 1490, the son of an humble farmer; trained to shoot the longbow, and to care for the cattle on the farm. His father gave him a good education, sent him to the University of Cambridge, and he became at last an ordained priest. At first he was a Papist, but when he began to read the Scriptures, and came under the pious influence of Bilney, he turned his powers in the purer direction.

What made him conspicuous ?

He warmly espoused the cause of the King's divorce, contending that it was right. This brought his

name to the King's ears, and he was appointed a royal chaplain. But Latimer was a plain man, and a very blunt and honest preacher, and he told the King and his courtiers so many unpalatable truths in his fearless manner, that at last he was transferred to a country parish in Wiltshire. Henry VIII. could not help admiring this brave and honest man, and would not allow him to be troubled or persecuted by those who were angered at his accusations.

What occurred in 1535?

About the time that Cromwell was investigating the condition of the monasteries, Latimer became the leader in the reform of the Church, and was made Bishop of Worcester.

Was he tolerant and charitable?

Like many leaders of reform, he became fanatical. He burned a monk because he refused to agree with the new presentation of the doctrines of the Church.

What opinion can you base on this?

It is not well to judge of the merits of any controversy, till after the heat and fever of the quarrel and contest is over. The right will prevail; but even in the accomplishment of right, often very much bigotry, ignorance, narrowness, and evil appear. Some of the best men in the Reformation, on both sides, were guilty of grave misdemeanors, and of downright wickedness.

What other fact is also important?

From Germany and Holland had come many fanatics and heretics, because they felt that in England they would find a rich soil in which to plant their seeds of false doctrine. The Anabaptists came in large numbers; they denied infant baptism and

were a dangerous sect, and gave much trouble to the Reformers.

Did all the clergy and laity unite in this reform movement ?

By no means ; there were many who distinctly and persistently opposed the whole business. They were radical Papists, and were shocked at the doings of the King and the Bishops. But they were in the minority, and were compelled to submit or leave the realm.

What was done in 1535 ?

The King sent two theologians over to Germany to examine into the service books, catechisms, and doctrines prevailing on the Continent among the Protestants.

What was the result ?

Archbishop Cranmer was in favor of adopting many of the Lutheran doctrines and practices, but Bishops Gardiner and Tunstall violently opposed him. With firmness and boldness, however, Cranmer held to his position, and the others yielded very ungraciously.

What effect did these theological quarrels have on the people ?

When they saw "the doctors disagree," the people felt that there must be something wrong in the reform movement. They still felt the power of superstition, and occasionally trembled to think they had left the Pope. Consequently a party now grew up which favored the old religion of Rome, and Cranmer and the Reformers began to lose their strong hold.

What works did Cranmer publish ?

He was a busy student. He revised the service books in 1542, leaving out all erroneous expressions, invocations of saints and the Virgin Mary. In 1544

he translated the Litany into English, so that now the people could pray in a tongue that they understood. Latin had always been the language in which the service books were written, and the people did not understand a single word, while many of the ignorant clergy could not translate a syllable. This use of Latin service books is one of the mistakes and misfortunes of the Roman Church to-day. The people do not understand it.

What wicked Bishop now joined against the Reforming party?

Bonner, Bishop of Hereford, a hard-hearted, unscrupulous persecutor. He and Gardiner labored earnestly to overthrow the Archbishop, but in vain. At last, in 1539, the "Six Articles" were passed. They were full of Roman error; proclaiming the doctrine of Transubstantiation; of communion in one kind only; that clergy cannot marry; compulsory confession; private masses; and monkish rules. So now we see two contradictory and opposing efforts in the English Church.

What is the doctrine of transubstantiation?

The bread and wine in Holy Communion are said to be miraculously transformed into the actual, carnal, corporate Body and Blood of Christ. This is change of substance, and cannot be proved either in Scripture, or by ancient evidence.

What is the true doctrine of the Eucharist?

The bread and wine remain such after the Priest's consecration: they are the outward and visible *signs*, or *channels*, or *means*, by which the Body and Blood of Christ are conveyed to the *soul* of the communicant. Christ is *really* present, not *carnally* so. We receive Him *sacramentally* through penitence

and faith, not by a miracle. Herein is a great difference. Our Communion is spiritual, not material.

(Consult the Church Catechism.)

Who was Annie Ayscough?

She was a gentle and pious lady of Lincolnshire, who accepted the reformed doctrines. When in London she was found reading the Bible, and was seized by order of Bishop Gardiner, and imprisoned for her views about the Sacraments. She was placed on the rack and suffered agonies; but she remained firm to her honest belief. Among other questions she was asked, "If a mouse should eat the consecrated bread, would he receive God or not?"

What happened to this holy woman?

She was condemned as a heretic and hurried away to the stake. But she was so weak that she could not stand, and therefore she was placed in a chair, and the fagots were lighted, and she died a martyr to the truth.

How could such atrocities be tolerated?

The King was always wavering between two questions. Here were two strong parties; two direct lines of procedure; two sets of believers; and the Bishops in direct conflict. Henry shut his eyes, and both had their way. Like fighting boys, one was uppermost and then the other, as the conflict varied.

What were the distinguishing marks of Bishop Gardiner?

He was Popish in all things, except obedience to the Pope. He was cruel and vicious in his life, and an intolerant bigot. His special object of hatred was Archbishop Cranmer, whom he tried to ruin, by making false charges against him continually to the King. At times, however, he was lenient and moderate towards his enemies.

How can we remember Bishop Gardiner ?

Not only by his fearful sins, but also by the fact that he was able to bring so many wretched victims to the rack, the executioner's axe, and the stake. (*Read Hore's "Eighteen Centuries of the Church in England."*)

Was Bishop Bonner any better ?

No ; if anything he was worse—a disgusting man, full of immorality, ignorant and tyrannical. He pretended to be a Reformer till he was made a Bishop, and then he appeared in his real and loathsome character. He too was a persecutor.

Who was now Queen ?

Catharine Parr, one of the most accomplished and learned ladies in England. Henry VIII. had previously married Catharine Howard, but she was a wicked and unchaste wife and was very soon executed for treason. In July, 1543, he married his sixth and last wife, and she was holy and beautiful in character.

What happened to Henry VIII. ?

He had been growing weaker and was evidently very ill ; at last he was told that his condition was critical, but he would not send for any spiritual adviser, till he was almost unconscious. Then Cranmer came to his bedside ; the King pressed his hand, and almost immediately expired, Jan. 27, 1547. He was fifty-six years old, and had reigned thirty-eight years. On his death-bed he founded and endowed the Trinity College, Cambridge.

What marks the close of Henry VIII.'s reign ?

The Roman party began to lose its hold on the King ; they had been too ferocious and too blood-thirsty. They failed to undermine Cranmer, who by his gentleness and real beauty of character kept the

King's firm friendship : they attempted to ruin Queen Catharine Parr, and this was the last straw, for at once Gardiner was removed from his position of influence by the King.

How does Cranmer appear ?

He was in many respects weak, yet a kind man, and his real aim was to do right. He was busy continually with the service books of the Church, and the result is our inheritance to-day in the Book of Common Prayer. Unhappily, at times he was a persecutor.

Where did that Book come from ?

The Communion office, the Collects, Litany, many Prayers and other offices, are translations from the old Latin books ; only the errors and false doctrines have been left out, and some new matter introduced.
(Consult "Proctor on the Prayer Book.")

XXIX.

ENGLISH REFORMATION—EDWARD VI.

What great Council was held in 1545 ?

Just a year previous to the death of King Henry VIII., Pope Paul III., called the Roman Council of Trent, Dec. 15th. It had been determined to hold this Council some years before, but the great troubles in England and France had prevented.

What wonderful opportunity did this Council reject ?

It might have effected such a glorious reformation of Papal abuses, as would have purified the whole Church ; united the east and west ; and brought back the English, and French, and German Christians to a blessed work for the kingdom of heaven. But it failed to accomplish any good ; it only widened the

breach, and tore open the wounds of the Body of Christ ; and so a Providential opportunity for blessing the world was lost.

What would you say of modern Romanism ?

The Roman Church became a schismatical body by the action of the Council of Trent. From that day to this its marks are found ; and the present Roman Communion is its child. It might very properly be called the Tridentine Church.

What were some of the acts of this Council ?

It ordered that all translations of the Bible were false, unless made under direction of the Pope, and from the Vulgate edition ; it announced the carnal doctrine of transubstantiation in Holy Communion ; it declared the doctrine of Purgatory, and the invocation of saints ; and also made many new rules to govern the clergy.

What else did the Council do ?

It was specially bitter in its denunciation of all who differed from its views and decisions ; anathematizing Protestants in Germany, and Reformers in England. Its actions were bigoted, unholy, and intolerant.

What did the English Church do about these doctrines ?

We have already seen that she announced that the tenets of the Roman Church were contrary to the word of God, and so opposed all such uncatholic action as was taken in the Council of Trent.

When Henry VIII. died, who became the Ruler of England ?

In his will, the King arranged that tutors should be employed, and a Protector be installed, who should act for young Edward VI., the heir to the throne, who was only ten years old.

Who was the Protector ?

Lord Seymour, Duke of Somerset, the young

prince's uncle. He was a haughty and overbearing man, and was disliked by the prince, and his two sisters, Mary and Elizabeth. Somerset was ambitious and worldly; he tore down a church, and devastated a grave yard, and built a magnificent palace, which is to this day called "Somerset House," in London.

What was the character and appearance of young Edward VI.?

He was a very thoughtful boy, and of remarkable mind; his hair was light, and his eyes blue, and he was attractive in his personal appearance, as well as amiable and pious.

What was the condition of the Church at the beginning of Edward VI.'s reign?

The Roman party was much in minority, and the Reformers were in power. Both Bishops Gardiner and Bonner were sent to prison for their narrow opposition.

Who was a prominent preacher at this time?

Hugh Latimer, ex-Bishop of Worcester. He was a sort of private chaplain to the prince; a man full of wit and fun, and sometimes coarse in his ways. On one occasion he preached a sermon at "Paul's Cross," London, where now the cathedral stands; and the sermon was full of anecdote and funny stories, interesting the common people, and inducing them to reject the Roman practices and superstitions. Young Edward sat in a window near by and heard the sermon with pleasure.

What orders were now sent out?

As the Protector Somerset was a stern Calvinist, he hated Romanism; a law was made, forbidding many of the old customs, such as worshipping images, using ashes on Ash-Wednesday, and palm branches on Palm Sunday. Bibles were ordered to be placed in

all churches ; and prayers, sermons, and Communion to be said in English.

What was the “Use of Sarum ? ”

Bishop Osmund, of the Diocese of Salisbury, had arranged a book of services for his jurisdiction in 1085, and it had been *used* or *adopted* by other Dioceses. There were other service books or *uses* in London, Lincoln, etc., varying, yet being alike in essential things ; the “Sarum Use” seemed to be the most attractive.

How were services held ?

Mass was said every day, though few laymen communicated ; the “Hours” were kept by special Psalms and prayer, for set times in each day ; and other customs of ancient usage.

What was done in 1548 ?

Commissioners, who were appointed, examined all the “uses” and Breviaries or Prayer Books, and missals or mass-books. These were written in Latin ; they were carefully translated into English, and all errors of doctrine were left out ; and in 1549, on Whitsunday, this first *reformed* Prayer Book was authorized and used, being the *old service*, rearranged and adapted to the needs of the times.

How did the people receive it ?

They were always accustomed to the Latin, though they did not understand a word ; but ignorance and superstition are very strong, and the people rebelled against the use of the new book. A mob was raised in several places, and serious outbreaks occurred, so that the troops were called to the field, and many wretched people were slain.

What foreign influence was now brought to bear on the English Church ?

Calvin and his friends turned their eyes towards England, and through their influence with Cranmer several of the Protestant scholars were imported, to give the benefit of their theological views to the work going on.

Who was Archbishop Hermann ?

He was the Roman Bishop of Cologne on the Rhine, but being a convert to the purer doctrines, he was a prominent leader in reform. His opinions had much weight with Cranmer, in shaping the new Prayer Book.

What was Cranmer's idea in bringing German theologians to England ?

He desired, if possible, to bring about a union of theological views and differences. He did not ask or desire their help in arranging a service book. But to secure more uniformity, he consulted with Hermann of Cologne, with Melancthon, Bucer, and Bullinger, so as to offset and oppose the Council of Trent.

What important act was passed by the Convocation of Canterbury ?

On Dec. 2d, 1547, after a learned discussion, it was decreed that the *Holy Communion should be received by the laity in both kinds.*

What had been the custom ?

For about 500 years previous, the Roman Church had forbidden the laity to receive the wine of the Holy Sacrament ; only the priests might partake of both of the elements.

Was this right ?

No. Our blessed Lord had said, "Drink ye *all*, of this," and He referred to all people, as well as the Apostles, as Church history and universal usage will prove. The present Roman method gives a muti-

lated sacrament, as only one of the appointed elements is received by the faithful communicant.

What was the state of the Church in 1550?

It was disturbed and distracted. The radical Protestant element was very fierce and obstinate, and did much mischief. *The Reformers overshot the mark.*

How does Cranmer appear?

If we were disposed to condemn or despise his actions during Henry VIII.'s reign, we must admire his gentle courage and consistent views at this time.

Who was Hooper?

John Hooper was originally a Cistercian monk, but being converted to the reformed opinions, he went to Switzerland, and joined himself to Calvin and the ultra leaders there. He was a very narrow and bitter Protestant.

Give another page of his history.

He was earnestly recommended to King Edward VI. as a fit candidate for the vacant Bishopric of Gloucester, in 1550, and having received the nomination, at once stupidly and wilfully refused to be consecrated in the Episcopal robes. This raised a most unhappy controversy, and was cause for much mischief through many years.

What then occurred?

Ridley, the Bishop of London, tried to argue with and convince Hooper of his folly, but he was obstinate. Even Bucer and Peter Martyr, the foreigners, were annoyed and disgusted with his silliness. Cranmer thereupon refused to consecrate him, and forbade his preaching, but he disobeyed, and was put at once into prison.

Did he repent his folly?

He passed two months in prison, and his ardor cooling off, he finally consented to be consecrated in robes on March 8th, 1551. He became an earnest and self-sacrificing Bishop, and died a glorious death.

What foolish act was Ridley guilty of?

He, who had so earnestly argued with Hooper about the propriety of wearing the Episcopal robes, became convinced that it was wrong to have altars in the churches. He used his powerful influence, and a law was actually passed ordering all stone altars to be torn or broken down in churches and cathedrals, and wooden tables with legs put in their place.

Was the order obeyed?

Although the use of altars was both scriptural and ancient, it was of course obeyed, because directed by law. Bishop Day of Chichester however refused to tear down the altar in his cathedral, and he was at once cast into prison.

What was being done with the Prayer Book?

It was thought to be imperfect, and many objections were made against it; consequently a committee of Divines was ordered to revise it. They left out many Saints' days; changed the order of Communion, and made other needless alterations.

Did the foreign theologians have a hand in this revision?

They made criticisms, but had nothing whatever to do with the work of alteration. John Calvin distinctly opposed the result of this revision.

Who was Peter Martyr?

A learned Florentine theologian, who had become a professor at the University of Oxford. He delivered lectures out of the Scriptures on the subject of

the Holy Communion, and entered into many controversies.

What were Cranmer's views?

He held three different views during his career. At first he was a decided Romanist; then he became a Lutheran, and finally a correct opinion of the real spiritual (but not corporal) presence of Christ in the Eucharist was his conviction. The times were confused, and the faith of many was wavering.

When was the second Prayer Book of Edward VI. published?

On April 6th, 1552, the revised Book was authorized. It contained much that was admirable and good, but it omitted many things that might profitably have been left.

(Read Dr. Dix's "Lectures on the Prayer Book of Edward VI.")

What was the next important publication?

As soon as the Prayer Book was decided upon, Cranmer began to work steadily at the "Articles," which are a set of canons, or formal statements as to the doctrinal belief of the Church. In 1553, "Forty-two" Articles were published by the King's authority, and the majority of the clergy signed them without any opposition.

(Turn the scholars' attention to the Thirty-nine Articles in the Prayer Book.)

What good works did King Edward VI. undertake?

He determined to expend money for the needs of the poor and sick, and so he ordered the erection of a series of charitable houses, of which the famous "Christ Hospital" of London is the result.

When did Edward VI. die?

On July 6th, 1553, the young king died of consumption. It was a terrible blow to the ultra Protestants, for the youthful monarch was in their hands

and under their influence, and he ordered whatsoever they desired.

Was this a desirable state of affairs ?

In some respects it was, and in others not. It is the wisest policy of a government to tolerate religious differences ; to permit liberty of opinion ; but to defend each man in his religious rights. The radicals carried their views too far, and the people soon saw the fact ; for while at first they longed for a *reform* of evils in the Church, at last they objected to the entire *destruction* of the Church.

What is your estimate of Edward VI. ?

He was a saintly young prince, filled with pious desires. He was a boy of extraordinary intellectual power. Had his advisers been wiser, and less bitter in their measures, more good might have been accomplished.

What was the condition of the Church at the King's death ?

Many glorious reforms had been wrought ; many grievous errors of doctrine and practice had been cleared away. But the greedy nobles were too overbearing ; the people began to murmur against the robbery of their churches and cathedrals, and the reaction was already beginning to take place.

Could these things have been obviated ?

Doubtless they were permitted of God for the edification and purifying of His people, and for the ultimate strengthening of His truth in the English heart and nation.

XXX.

BLOODY MARY'S REIGN.

How had the Princess Mary been treated by her brother King Edward VI.?

She had been kept in virtual imprisonment; she was a Romanist, and the king had peremptorily forbidden her to have Mass, or to enjoy any of her religious practices.

Was this right?

No; it was intolerant and not charitable. But Mary did have the Mass, and other of her Roman customs, in secret. The opposition to her made her very bitter in her hatred of the Reformers, the new views, and the Bishops who taught them. Mary was really persecuted, and her chaplain and servants imprisoned.

What was Mary's first act?

She entered London as Queen, August 3d, 1553, and at once ordered the release from prison of Bishops Gardiner, Bonner, and their other companions.

What was her policy?

She wanted to re-establish the Roman religion at once, but was restrained by her advisers. Her tone was very severe against Cranmer, and all the Reformers. Some of these immediately left England, but others declined to do so.

What happened to Cranmer?

Some one had accused him of conforming to the Queen's religious views, and he hastily drew up a statement which was published, denying the charge, and affirming his position as opposed to Romanism. He was at once seized, and placed in the Tower.

What then occurred ?

He was brought to trial for treason, and was acquitted, after asking pardon of the Queen. But Cranmer and his friends soon saw that the tide was turned.

What did Mary accomplish ?

She compelled Convocation to repeal their previous statements and acts, and in a word, restored all Popish customs and doctrines. She entered into negotiations with the Pope, and began to arrange for a marriage with the bigoted and cruel Philip of Spain. The people were like sheep—they followed their leader.

What theological trap was set for the Reformers ?

A set of doctrinal statements concerning the Holy Communion was published, and Cranmer, Ridley, and Latimer were ordered to discuss them publicly. They did so in Oxford, at St. Mary's Church, April 14, 1554. They were interrupted and howled down by the opposing mob. They denied the Roman doctrines, and refused to sign the papers ; they were at once condemned as heretics and imprisoned.

What were the next backward steps ?

The Queen was married to Philip of Spain, and thereupon invited Cardinal Reginald Pole, who had been exiled by Henry VIII., to come back to England. He did so, and having addressed Parliament, they agreed to be received back into the Roman Church. He stood before them, and with outspread hands, pronounced their absolution by the Pope. The clergy, as a rule, were also publicly received back.

How did the English nation now stand ?

They were simply traitors to the truth. Parlia-

ment had perjured itself; the clergy had also done the same thing; and a messenger hastened to Rome to announce to Pope Paul VI. that he again was master in England, and the rulers and people were his slaves.

What were the first steps of persecution?

There was no need for the cruelties that now ensued. The Queen was acknowledged by all her subjects. Even the standard Roman historians are aghast at the atrocities committed. In a few weeks, Rogers was burned at Smithfield for holding Lutheran doctrines. Dr. Rowland Taylor and others followed in quick succession.

What prominent Bishop was now martyred?

Bishop Hooper was condemned to death on February 9, 1555, at Gloucester, and endured terrible sufferings, as the high winds drove the flames away, and he was nearly an hour in dying; but he never flinched. Bishop Gardiner became appalled at these murders, and quickly withdrew from the Commission on heretics.

How many martyrs suffered at this time?

It is impossible to tell with accuracy—at least 300 names are given by historians. The people were aroused by these severities, and remonstrances came to the Queen, but with little avail.

What was done with the three Bishops?

Cranmer, as Archbishop, was obliged to be tried by the Pope, but Ridley and Latimer were cited before the Bishops of the realm. They had been in prison over a year, and their faith was all the stronger. They would not waver in their position, and so were at once condemned to death.

State the published reasons for their conviction?

I. They had denied the true and natural body of

Christ, and His natural blood to be in the Eucharist.
2. They had affirmed the true substance of the bread
and wine to remain after consecration. 3. They de-
nied the Mass to be a lively sacrifice of the Church
for the quick and dead.

Describe the martyrdom.

On the morning of Oct. 16th, 1555, they were led to the stake, which was placed in front of Balliol College, Oxford. They both kissed it, and were soon stripped and tied to it, while fagots were piled about them and a bag of gunpowder fastened around their necks. The flames began to enwrap them, when old Latimer turned to Ridley and said: "Be of good cheer, Master Ridley, and play the man. We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." So they perished, but the light of truth thereafter burned the brighter.

What was Cranmer now doing?

In prison the poor man was beset by his persecutors day by day, and every effort and influence brought to bear to bring about a renunciation of his reformed opinions. At last he wavered and gave way, and wrote out and signed no less than seven forms of recantation.

What is your opinion of his action?

He was weakened by long imprisonment, frightened by a dread of death, and inspired by an ardent love of life. It is easy to condemn him, but his critics might do more cowardly acts if placed in the same circumstances.

What became of Bishop Gardiner?

He died very shortly after the martyrdom of Ridley and Latimer; his death seemed almost provi-

dential in its immediate nearness. When dying, he said: "I have erred with Peter, but I have not wept with Peter." Gardiner held Papal doctrines, but had refused to recognize the Pope. He was not a great theologian, but an able statesman.

What was the closing act in the trial of Cranmer?

Although he had weakly renounced his reformed views, yet the Queen Mary would not pardon him, because he had been the cause of so much trouble to her mother, herself, and in her realm. Therefore he was brought to St. Mary's Church, Oxford, and placed on a raised platform to speak to the assembled multitude. He did not know that he was about to die, till the preacher announced the fact. Then he rose, and with calmness and bravery, took back all that he had previously recanted, acknowledging his sin.

What were his final utterances?

He then announced his belief in the Apostles' Creed, and the reformed doctrines about the sacraments—just as they are given in our Prayer Book, Catechism and Articles. He declared the Pope to be Antichrist, and he denounced all the false doctrines of the Roman Church. The people rose like a mob and shouted him to silence, and he was then hurried to the same spot where Ridley and Latimer had perished.

Describe Cranmer's death?

He was tied to the stake, and the dry fagots piled around his feet. But there was no wavering or weakness now—he was firm and joyous. The flames sprang about him, and he immediately thrust forth his right hand, because it had signed his former

recantations. "That unworthy hand!" he cried, and holding it without flinching, in the fire, it was consumed first, before his body burned. Thus he died a victim to the cause of a pure religion, and a witness to the cruel bigotry of the Roman Catholics. Still, this was a cruel and bigoted age.

What can you say of Cranmer?

He was heroic in his death, and Voltaire has eulogized his dying in lofty terms. Cranmer was gentle, and weak in character. He was a yielding man, and did many foolish and inexcusable acts, but he was a good and conscientious servant of God, and intended to advance spirituality in the Church and kingdom.

Who appears as most malignant at this time?

Bishop Bonner. He is called "Bloody Bonner," for he seemed to revel and riot in the burnings and murderings that the Queen had commanded.

What was Queen Mary's condition?

She was daily dying of dropsy. For a long time she had prayed and hoped for a son who should succeed her. But God rules the nation as well as directs the individual. No heir was born, and the Queen became a soured and disappointed woman. Her husband, Philip, left her in disgust, and returned to Spain, and she began to issue more terrible orders for the burning of the so-called heretics, because she thought she "did God service."

Who succeeded Cranmer?

Reginald Pole, the Cardinal, was made Archbishop of Canterbury immediately after Cranmer's death. He was very much like his predecessor in character—gentle, but weak and vacillating. He was a firm Romanist, however, and feeling it his religious

duty to exterminate heresy, carried out all of the Queen's behests with alacrity.

What effect did these religious persecutions have on the people?

They were horrified, and at last roused to a pitch of indignation that almost broke out in rebellion. They hated Mary's Spanish husband; they detested Cardinal Pole and Bishops Bonner and Gardiner; they were much affected by the martyrdom of the Bishops, whose lives they knew were pure, and at last a reflex action began to be felt.

How was the ancient proverb revived?

"The blood of the martyrs is the seed of the Church," and surely God was through these fiery trials purifying and blessing His heritage. Out of the soil of men's hearts the growth came, which is now bearing fruit to the glory of the Lord.

Describe the death of Queen Mary.

She reigned but five years, and in that time earned the hatred and loathing execrations of the entire realm. Her disease advanced with rapidity, and on the 16th of Nov. 1558, she expired at midnight, and Elizabeth reigned in her stead.

What other strange coincidences occurred?

Within sixteen hours after the Queen's decease, Cardinal Pole died, in seclusion and disappointment. Curiously enough, a fatal disease had broken out, and thirteen of the Roman Bishops and a number of the clergy died simultaneously of the Quartan fever, thus removing serious obstacles in the way of reform and purity. Perhaps this was a real visitation of God!

What is your estimate of Queen Mary?

She was a rigid Romanist, and this embittered her narrow prejudices against all who differed from her.

She was a well-meaning woman at heart, and intended to do her duty before God, but history shows how defective was the influence of her religious training. Though terrible sufferings were endured in England for Christ's sake, during her reign, yet the ultimate result was for the more liberal training of all classes, and the purification of the Church of Christ.

(Consult "Froude's History of England.")

XXXI.

QUEEN ELIZABETH.

In the previous reign of Mary, what had become of many of the reformers?

They had fled to the Continent, and were at Geneva, and in Germany and Holland, studying, writing, and praying. About 800 English clergy, Bishops and divines, lived in the cities of Europe.

When news of Mary's death reached them, what occurred?

They hurried back to England, glad to anticipate the reign of Elizabeth, who was a Protestant and a friend of free religion.

What was John Knox's relation to the religion of England at this time?

He was steeped with radical Calvinism; an impetuous and very over-zealous leader against the Papacy, and although he had been properly ordained, became eventually a turbulent opposer of Episcopacy, and of Queen Elizabeth. He is a specimen of radical Protestantism matching radical Romanism.

Sketch his life.

He was born in East Lothian, Scotland, 1505, and was educated for the ministry. He was an ardent student of St. Augustine and John Calvin. In 1552 he was one of Edward VI.'s chaplains, and became an itinerant preacher. During Mary's reign he lived at Frankfort, Germany, and was involved in theological quarrels. He attacked Queen Elizabeth's policy, and was forbidden the kingdom. He had much power with the people, was full of piety and religious zeal, and on his death was greatly honored at Edinburgh and throughout Scotland.

On their return to England, what did the exiles attempt?

In their eagerness, they lost their good sense, they attempted to deface churches and to demolish the images of Papacy. But they were in too hot a hurry. Queen Elizabeth was a very wise woman, and she had good counsellors around her, who suggested slow and cautious advances against the Roman party. So the over zealous Protestants found their hasty actions disapproved.

What important step was taken in 1559?

A Commission was appointed to revise and restore to its purity the service books of the Church, and particularly the second Prayer Book of Edward VI. A proclamation was also issued which ordered the Litany, Gospel and Epistle, and Ten Commandments, to be read in English in all churches. All extremes were forbidden.

What did the Commission do?

It favored the ultra Protestants in their views, and cut off many beautiful features of the original Prayer Book: its work was thorough. It met with strong opposition, and the wonder is that under the

circumstances, so good and valuable a Prayer Book should have been saved to us.

(Consult "Proctor on Common Prayer.")

Why was this opposition?

The radical Protestants were so fierce, and their ideas and doctrines so singular, that they raised a great tumult of opposition to anything not in accordance with their independent notions. They are now called Puritans, because they considered themselves purer and better than other Christians, and felt that they might attain perfection in spiritual life. But like their Roman predecessors, they overshot the mark.

When was the Prayer Book first used?

On May 1st, 1559, it was first used in the royal chapel. On June 24th, being St. John Baptist's day, it was used by the clergy throughout the realm. The people at large were rejoiced to see and hear the good old service in its purity once again.

What further steps did the Queen take?

She renounced the authority of the Pope in her realm and summoned the Bishops to do the same thing. They refused, with one exception, and were at once deprived of their offices. The "Bloody Bonner" was kept under guard because of the fury of the populace. Elizabeth was firm in her government, but she did not order the butchery of those who declined to accept her religious opinions.

How were the vacant Bishoprics filled?

It was a difficult thing to do. Only two of the old Bishops were retained in their Dioceses, and one of these a notorious character; and in 1559 all the sees were vacant. The choice for the Archbishopric of Canterbury fell on a good and holy priest named Parker

who had been a chaplain to Queen Elizabeth's mother, and Dean of Lincoln Cathedral, in King Edward's day.

Describe Bishop Parker's consecration.

Several Bishops refused to take part in his consecration, but at last Bishops Barlow, Scory, Coverdale, and Hodgkins consented to act, and on Dec. 17, 1559, he was consecrated in due form and with the ceremonial in Edward's Prayer Book, in the chapel of Lambeth Palace. By the help of these Bishops, who were consecrated in Edward VI.'s reign, but who had fled to the Continent, the Apostolic succession was retained in England.

What was the Nagshead story?

It was a silly and childish story, started just forty-four years after Parker's consecration; invented by the Jesuits to create disturbance in the English Church. It was often retailed by Roman historians till proved to be an absolute forgery and falsehood, and now no honorable Romanist ever alludes to it, except to agree to its falsity. (*See "Lingard's History of England."*)

Narrate the forgery.

It relates how Parker and several other Divines met at "Nagshead tavern" in London, for a convivial feast; and how one of their number in a frolic ordered the others to kneel down, and placing a Bible on their heads, authorized them to preach and exercise a Bishop's powers. The story has been disproved, and is too shallow to receive any credence, even by an enemy. (*Haddan's "Apostolic Succession."*)

Are there any credible accounts of Parker's consecration?

Yes, several records. A full and detailed history of his consecration, prepared at the time, may be seen to-day in the Register at Lambeth; at Cambridge;

even over in Zurich ; and also in a work prepared by Bishop Parker himself, one may read the original records.

What was the religious temper of these days ?

The Queen was desirous of using the Crucifix, and other ornaments about the altar. She was angered because the churches had been desecrated by radical reformers, and she put a stop to the defacement of tombs and carved wood, by a public order. The Bishops were largely tinged with Puritan ideas, and the people were confused and mixed in their views. The Queen wanted to unite all parties by a wise arrangement. She didn't wish all men to *think* alike ; but all must *conform* to her rules ; hence we shall now hear much about *non-conformity*.

What theological literature now appears ?

Translations of the Bible, made in Geneva, and also made by a band of Bishops, were published. Also several articles, defining religious doctrines, were put forth. The thirty-nine Articles as now held, were announced in 1563. The clergy at this time were very ignorant and unfit for their position, and much complaint was made of their moderate education.

What was the Queen's disposition ?

She was haughty, proud, and overbearing in her directions ; a woman of great ability, but imperious in manner, and with a strong will.

Who was Bishop Jewel ?

A scholarly Divine of Oxford. John Jewel was famous for his lectures and his theological soundness. He was marked for destruction in Queen Mary's time, but in a weak and cowardly moment recanted. Then he fled to Zurich, where he publicly repented and bewailed his sin. He returned to England and was

made Bishop of Salisbury, in 1560, and then prepared and published a famous work called "Jewel's Apology," being a defence of the English Church.

How was Reformation progressing in Scotland?

Inasmuch as John Knox was forbidden the English soil, he labored assiduously among his own people. When Mary was made Queen of Scots, she tried to argue with and influence him, as she was a subtle Romanist. This only made him bolder and more determined. By his great force of character and personal influence he founded and carried along the Calvinistic Scotch Church, a bitter foe of the Pope, and of all Bishops. Its child is the Scotch Presbyterian denomination, as we know it to-day.

Give a sketch of the birth and growth of Puritanism?

We have already seen that many English clergymen and laymen had fled to Geneva, Zurich, and Frankfort, during Mary's reign. They so hated Romanism that they were inclined to throw off everything that reminded of the past. They were a very spiritually minded class, and most conscientious, but fanatical. They became inspired with Calvin's views, influenced by John Knox, and filled by their doctrines, and returned to England religious rebels.

(Read Perry's "History of the Church of England.")

What did they do?

They refused to use the Prayer Book, surplice, or offices of the Church. They became foolishly morbid on the subject, and held many secret meetings in merchants' houses, or wherever they could. The Queen became much annoyed, and finally angry with them, but still she did not disturb their liberty. At last, when the law came forth, compelling them to

"conform," or to use the Prayer Book, they refused, and were known as *Non-conformists*.

What was the result?

They met frequently, and denounced a Church with proud and lordly Bishops at its head, and on Nov. 20th, 1572, at Wandsworth, near London, a number of gentlemen and clergymen drew up a form of worship and Church government, which they called a "Presbytery." This was the outgrowth of John Knox's teaching in Scotland.

(Read "Neale's History of the Puritans.")

What other religious sect was now started?

A clergyman named Robert Brown, who was not pleased with the "Presbytery," and who hated Episcopacy, started a *congregation* who were able to govern themselves and choose their own ministers. They were to be dependent on no one, but God only, and hence were called "Brownists, and Independents." This is the beginning of what we now call the "Congregational Church."

Another sect was now revived. Give its origin?

There were many half-educated, yet earnest and good people, who did not believe that infants should be baptized. This was heretical, and only a short time had elapsed since two of their number had been burned to death for their religious views. These cruelties had only fanned the flames of zeal, and now the Baptist sect was started in England.

Had these denominations a valid ministry?

They refused to accept Bishops, and so lost the Episcopal and Apostolic succession. They did not believe in its necessity, and of course never sought Episcopal ordination. No one doubts that God blesses the labors of all earnest teachers and evan-

gelists; but the question of an *historic and valid ministry* is easily settled by the study of history.

What did the Pope now do?

He was very angry with England and its Queen, and in 1569, Pope Pius V. excommunicated Elizabeth, and absolved her subjects from allegiance to her authority.

What was the consequence?

The Jesuits and seminary priests at once came into England in disguise, and endeavored to stir up rebellion and opposition to the ruler and the throne. They even were offered a reward to murder Elizabeth, as William of Orange had been in Holland. Intrigues, and plots, and wicked plans for rebellion abounded at this time.

What action did Elizabeth take?

She did not order promiscuous persecution, as her sister Mary had done. The horrors of "Smithfield" were too fresh in the minds of the people; but whenever and wherever one was found who *pretended to any power of absolving subjects from their allegiance to the government*, they were severely and justly dealt with as traitors. Several Roman priests, and notably Father Campian, a religious spy and enemy of the Queen, were hung, as they deserved. They were *political, and not ecclesiastical criminals*.

What effect does bigotry produce?

We have seen all along that it only develops stronger opposition, and it breeds a similar result in those who are oppressed and persecuted. This was the case now. The Romanists, who were pushed to the wall, became more bitter; and the Puritans were equally disturbed and alienated from the Queen.

She was now as arbitrary and severe and relentless as her father, Henry VIII. had been.

What was the Puritan trouble ?

They would not wear the appointed surplice and alb, nor would they submit to the arrangements of the altar and Church. They found no fault, however, with the doctrines set forth in the Prayer Book and "Homilies," or sermons, which the Queen had ordered published.

What did their friends advise ?

Knox, and Beza, and Bullinger all wrote, urging the English leaders not to be foolish about this matter of vestments, as it was more important that the flocks should be taught than that they should be deserted, simply because of the wearing of linen surplices.

How did Puritanism thrive ?

It made rapid progress, and in Parliament many friends advocated its cause. The Queen only became more hostile to the movement, and charged the Bishops with laxity and fault in the administration of the Church. She was often intolerant.

Who was Cartwright ?

A distinguished clergyman and lecturer at Cambridge, and an open and earnest advocate of Puritanism. He left his home and went for a time to Antwerp as minister to a congregation there. He published several books and articles against the Queen's policy, and met with trouble and opposition. He died in 1603.

What became of Archbishop Parker ?

He grew in disfavor with the Queen because he failed to push and annoy the Puritans. He was gentle, amiable, and learned. A thorough Church-

man, and without extreme or radical views. He was tolerant of all. He died May 17th, 1575. He was a great gift to England and the Church.

Who succeeded Archbishop Parker?

Bishop Grindal. He was a thorough Calvinist and Puritan, and favored their customs and innovations. He took their part openly, and at once brought down upon himself the displeasure of the Queen. He only held his office a short time, and was suspended till nearly the day of his death. He was good, but not wise.

Who succeeded Grindal?

The Queen now selected John Whitgift to be Archbishop, in 1583, an uncompromising enemy of the Puritans; a learned man, and one full of energy and ability; but his hatred of Puritanism led him into many unkind and needless persecutions.

What condition of things did he find?

A number of sects had sprung up, and open opposition was now made, not only to the vestments, but to the entire ceremonial of the Church. The Prayer Book was denounced and the customs of the Church set at nought. (*Read Macaulay's "History of England," vol. I., p. 88, sq.*)

What did Whitgift do?

He prepared twenty-six Articles, which he required the clergy to sign. A great excitement thereupon ensued, and much bad feeling was developed. The Queen sided with the Archbishop, but Lord Burleigh and other eminent laymen opposed him.

What did the Puritans attempt?

They desired to overthrow the Church's Episcopal system. They published a volume of directions called "The Book of Discipline," which they hoped would be authorized by Parliament. It would, how-

ever, have abolished the Prayer Book and destroyed the entire Church if it had been authorized and accepted.

What great theologian appears at this trying juncture?

The quarrels between Puritans and Churchmen were so great, and Parliament was so continually occupied with these angry disputants, that a calm and sound scholar and theologian was needed to bring order out of chaos, and to arrange and define the policy, and proper position of the Reformed Church of England. Such a man was the famous Richard Hooker. He is sometimes called the "Judicious Hooker."

Give a sketch of his life?

He was born near Exeter, of poor parents, in 1554. He was a student at Oxford, and later on a professor of Hebrew there. In 1585 he became Master of the Temple, in London, and preached many famous sermons. He was opposed by a man named Travers, an unordained preacher, and out of a controversy with him grew Hooker's "Ecclesiastical Polity," a remarkable work, which explains the position of the English Church as to her government, rites, ceremonies, and doctrines. This great book is studied by all theological students of the Church to this day. Hooker died in 1600.

What remarkable man was executed at this time?

John Penry, a Welsh divine of ability, and great Puritanic zeal, was among the most violent of the opponents of the State and Church. He published several pamphlets against both, and could not be silenced by threats or by laws.

What was the result of his zeal?

Without discretion he pushed his attacks, and was at last arrested for treason. His books and pamphlets were full of seditious and traitorous utterances, and he was condemned to die. He did not flinch or falter, and his protestations of innocence were disregarded. He was cruelly and unmercifully treated, and his death is a sad blot, and inexcusable on this page of the history of reformed England.

What did the exasperated Puritans now undertake?

Failing to bring Parliament to their views, they began to call names. They wrote a number of scurrilous pamphlets denouncing all who disagreed with them. They called the Archbishop, "Beelzebub," "Pope of Canterbury," "Esau," "Caiaphas," and a "bloody tyrant."

What did they say of the Prayer Book?

They wrote of it thus: "It is a book full of corruption, many of the contents against the word of God: the sacraments wickedly mangled and profaned therein: the Lord's Supper not eaten, but made a pageant and a stage play: the form of public baptism full of childish and superstitious toys."

What did the Queen do?

She became exasperated at these libellous and slanderous attacks, and determined to punish the offenders. Several of the nonconformist preachers were seized and tried for libel and slander: they would not ask for pardon, and so went to prison. Cartwright and sixteen other preachers were seized and punished. Very few, however, were put to death for their rebellious actions.

What then happened?

The evil was now so great, that a strict law was passed against the Puritans, compelling them to ac-

cept the laws and the Church, or else to leave the country : if they returned they would be executed. Many were lying in prison, and suffering for conscience' sake, and they all hailed this opportunity to leave a land they had learned to hate, and a religion they could not accept.

Where did they go ?

Many fled to Holland and Switzerland, and in the cities there, established churches and congregations in which their unbridled opinions were permitted full scope, and many grievous doctrines were the result of this license. Many also fled to North America.

What became of Whitgift ?

This strong, stern, yet just Prelate, died some years later, in Feb. 1604, during the reign of King James, who had succeeded Elizabeth. Archbishop Whitgift was a remarkable man, and to him, under God, we owe the preservation of our Book of Common Prayer, in its purity and integrity.

What was Queen Elizabeth's end ?

She became unhappy and unpopular, but Whitgift remained faithful to her. The people were glad when she died ; and she at the last moment nominated her kinsman, James of Scotland, as her successor.

(Read Strickland's "Lives of England's Queens," and Hore's "Eighteen Centuries of the Church in England.")

XXXII.

KING JAMES.

What three sorts of religionists did King James find in England ?

In his speech before Parliament he stated that he found, 1st. The established religion of the English Church. 2nd. Roman Catholicism, and 3rd. Pur-

tanism. He agreed to be tolerant to each, but he must have loyal submission from all.

What dreadful plot was discovered ?

The Jesuits thought that they could bring back Romanism if they killed the rulers, so they prepared a diabolical plan to blow up with gunpowder, the King, Prince and others of the chief magistrates.

Who were punished for this ?

A number of Jesuits were discovered in this plot, and with their leader, whose name was Henry Garnet, and who acknowledged that he knew all about the wicked plan, were condemned and executed as conspirators and public enemies.

What did the Puritans do ?

They hoped that James would be kind to their views, but he was very stern in his opposition. They became not merely religious enemies, but they were constantly meddling with political matters, and endeavoring to undermine the King and the Bishops.

Describe the Hampton Court conference.

King James announced that he would hold a conference, and meet the Puritan divines and the Bishops for the discussion of their differences, at Hampton Court, in January, 1604. It was supposed that some reasonable decisions would now be made, but no fairness was shown the Puritans, for they were outnumbered, and in several instances grossly insulted.

What good result was obtained ?

The Puritans, among other things, asked for a revision and new translation of the Holy Scriptures. This was granted, and the old translations of Tyndale and Coverdale were remodelled; and the new King James' version, which we now use, appeared in

1611, the careful and admirable work of forty-seven scholars and divines.

What was the religious condition of Scotland?

Puritanism was predominant everywhere, and continues to be so to this day. John Knox was a great power, and the English and their Church were hated by all Scotchmen. Still a movement was started to introduce Episcopacy, and in 1610 three divines were consecrated Bishops for Scotland.

Was this more successful?

When the attempt was made a little later to introduce the Prayer Book instead of extemporaneous services, the opposition became intense, and the entire work ceased, so that Scotland had no Bishops for a whole century.

Who was Bishop Andrews?

The most famous preacher of King James' reign, and Bishop of Ely. He was learned and exhaustive in his manner, but his sermons would be considered very curious, and unsuitable now. He divided and subdivided his subjects, indulged in puns and curious splitting of words, and brought in Latin and Greek sentences. But he was holy and noble, and his sermons and book of prayer are a precious heritage to us.

What was the general character of the English Clergy?

They were too worldly and too fond of money. Corruption had already eaten its way into the Church, and a lack of deep spirituality prevailed. This only served to stimulate Puritanism, and also the spirit of persecution against them, which had at last rekindled the horrid fires of Smithfield and gave them a favorable position as martyrs for Christ's sake. There is no excuse for their cruel treatment.

How did the Romanists fare ?

They now began to look forward to an easier time, and were bolder and more conspicuous than in many years. A Roman Bishop was even allowed to dwell in England again.

What was the result at last ?

When King James died, in 1625, his kingdom was distracted by religious controversies and opposing leaders. The Puritan cause was stronger, and the Roman element larger than when he took the sceptre. The English Church was weaker, through worldliness and internal dissensions.

What is your opinion of King James ?

He died a repentant man, and avowed his loyalty to the Church he loved. He was arbitrary and meddlesome ; he was weak and vacillating also. His sincerity was unquestioned, but his policy was very unfortunate and disastrous to the cause of good government and pure religion. His son Charles I. now became King of England.

Who was Arminius ?

He was at first a strong Calvinist and a Dutch Professor of Divinity at the University at Leyden. In 1591 he abandoned his Calvinistic notions, and became a vigorous opponent of Predestination. A synod was held at Dort, at which several English divines were present. Arminius was bitterly opposed by the Calvinists, and in 1609 he was absolutely worn out with his controversy, and died. His views were reasonable, and somewhat like those found in our thirty-nine articles.

How did the English Church fare in the reign of Charles I. ?

The King married a French Princess, who was a Romanist. This embittered many Puritans and many

Churchmen against their sovereign. But Charles was a loyal Reformer, and his liberalism cost him his life at last. The ecclesiastical quarrels of his reign were truly sad and unhappy.

Describe the Puritan emigration.

Several bands of Church of England and Roman colonists had settled in Virginia and Maryland. In 1620 about one hundred persons crossed the Atlantic in the Mayflower, and landed in November on the sterile, unpromising coast of Cape Cod, Massachusetts. Later on they removed to Plymouth. Here, amid most trying circumstances of winter's cold, and the hostilities of the Indians, the Pilgrims made their colony.

(Read Wilberforce's "History of the American Church.")

What then occurred?

The next year a number of Puritans from Holland joined the Pilgrims. In 1630 about a thousand more Puritans, under John Winthrop, joined the little band, and a government was at last firmly established. They had fled from England because they hated the intolerance of the King and the formalism of the Church. In this new land they had every opportunity to worship God as they pleased. By 1640, at least four thousand souls were dwelling in New England.

(Read "Puritan Revolution," in "Epochs of History.")

Did they show a spirit of toleration to others?

By no means. They were narrow-minded and most bigoted in all their religious views. They refused to conform to the English Church; but they soon compelled every one to conform to their rules and ideas. They were properly called Separatists.

Give some illustrations of this statement?

No person could vote in New England unless he was a Church member. Any one staying from meeting without excuse was punished. In 1651 a man named Holmes was whipped because he was a Baptist. And yet the Puritan was an earnest servant of God.

(See Bancroft's "History of the United States," vol. I, pp. 360 and 367-382.)

Who was Roger Williams?

A Welshman, who had become a Baptist minister. He lived among the New England Puritans, contending stoutly for religious liberty and intellectual freedom. He openly opposed their narrow Phariseeism, and courageously defended himself when summoned before their courts; yet he was very gentle and forgiving to his enemies and persecutors. For his principles, and for claiming that he had a right to worship God as he chose, the Puritans banished him from their colony in 1635. He suffered much hardship because of exposure to the winter's snow and ice, but escaped to Narragansett Bay, where he was helped by the friendly Indians, and there founded a colony and called it *Providence*, because of God's goodness.

Mention some other facts as to the narrowness of the Pilgrims?

The Pilgrim Fathers were not such beautiful characters as poetry, art and common talk have sketched them. In 1656 they began to persecute the Quakers, who persisted foolishly in coming into the colony. They put them in prison, whipped and expelled them. They cut off their ears, and bored their tongues with a red-hot iron, and even hanged several.

(See Bancroft's "History of the United States," vol. I, pp. 451-458, and *Century Magazine* for 1883-'84.)

What else did they do?

Like the Romanists, they gave vent to the bitter spirit of religious persecution. At Salem they burned a poor idiotic woman for so-called witchcraft, and dreadfully maltreated others for the same cause. Religious zeal had blinded their eyes to mercy.

What is your opinion of these facts?

Bigotry, narrowness, intolerance, and uncharitableness always produce the same sort of fruit, whether Roman, English, or Puritan. This spirit is contrary to the law and the will of God, and is to be condemned and always avoided and shunned.

Were there any other religious bodies in America at this time?

In Maryland quite a large Roman settlement, under the benevolent and generous Lord Baltimore, was established, and in Virginia and Georgia other colonies of English Churchmen were established.

Who was William Laud?

The son of a clothier of Reading. He was educated at Oxford and became a lecturer there. He was a man of imperious temper, haughty and unbending. By his abilities and force he became Dean of Westminster, and officiated at the coronation of Charles I. Later he was made Bishop of St. David's in Wales, then Bishop of London, and at last the Archbishop of Canterbury, in 1633.

How did he rule as Bishop?

His plans were extensive, but his manner offensive. The Queen disliked him, and he suspected her of Romanism. He alienated his friends, and ordered about his clergy as though they were servants.

What reformation did Laud make at this time?

He began to renovate and beautify the cathedrals and churches. He ordered the Communion Table to be placed in the chancel, and railed off that part of

the church. For a long time the Altar or Holy Table stood in the midst of the building, and communicants sat around it as at a dining-board. For these reverent and decent improvements Laud encountered bitter opposition and attack.

See Perry's "History of the Church of England," pp. 419-423.)

What other good work did he undertake?

He was elected Chancellor of Oxford, and became a liberal patron of learning. Under his direction the University buildings were repaired, libraries replenished and scholarship elevated.

How did Laud bring hatred against himself?

He was so bitterly opposed to Puritans that he ordered many to be imprisoned. Some of the Church clergy who were suspected of Puritan views were also persecuted, and some were branded, while others were put into the pillory, and had their ears cut off. For these acts Laud became hated of many in the realm, and justly so.

What occurred in Scotland?

King Charles went to his native land, accompanied by Laud, and was there crowned a second time, with great splendor. He endeavored to introduce the Liturgy and customs of the English Church among his countrymen, but the scheme was unwisely and tyrannically attempted and met with resistance and failure. This seems to have been a narrow age.

What was the League and Covenant?

The Presbyterian leaders drew up a solemn paper, in which they renounced and denounced Popery, and all innovations in religious matters. It was a thrust at Bishops of all sorts, and under the cloak of religion, was real rebellion. It was first signed in

Greyfriars Church, Edinburgh, in March, 1638, and many did so under compulsion.

What overt acts of treason were the Covenanters guilty of?

They were religious bigots, and more than matched the narrowness of Laud and his party. They entered into alliance with France, under Cardinal Richelieu, and marched an army to the English border, with flags bearing the motto "For Christ's Crown and Covenant." Wentworth, the Earl of Strafford, opposed them with the King's troops, and finally peace was declared and a treaty made.

What was the general bearing of the King?

He was petulant and fault-finding, and lacked dignity and self-possession. He irritated Parliament and angered the lords and members by peremptorily breaking up their sessions and dismissing them to their homes. All these causes at last produced an awful retribution.

What finally occurred?

When Parliament met, after several years interruption of their work, the general feeling of opposition was very pronounced. Several direct articles of accusation were made against the Archbishop, who was believed to be at the root of all the difficulties. He was called a wasp and a firebrand.

Was Laud really guilty of these charges?

When any great popular excitement is stirred up, many false and cruel charges are made which do harm, and are very unwarranted. Laud had become so unpopular, that all sorts of excesses and extravagances of usage and doctrine were laid at his door, which were unkind and unproven: while on the other hand he certainly had been cruel, arbitrary

and without much mercy or charity for those who differed from him. Our blessed Lord once said : “ Love your enemies.”

What now happened ?

The Archbishop and several Bishops were impeached and put in prison in the Tower. Thereupon in 1641 an outrageous order went forth from Parliament, and churches were desecrated, carved work, images, pictures, sacred vessels, surplices, altars, and everything which offended the Puritans, were ruthlessly and sacrilegiously destroyed or mutilated. To-day the broken carved work remains as witness of this vandalism.

What was the Star Chamber ?

It was a private and secret court established in ancient days, but remodelled by Laud, with the King’s consent, in which ecclesiastical cases were tried. It was a mild sort of Inquisition, and of very questionable methods and authority. The King abolished it in 1641.

What famous men figure now ?

Bishop Hall, who wrote a noble defence of Episcopacy, and Archbishop Usher, another champion for the Church and her rights. John Milton, the poet, was busy in these days as a zealous Puritan, writing controversial and inflammatory pamphlets. Some of his extravagant language is hardly credible.

What radical step was taken in 1642 ?

A bill was passed excluding the Bishops from Parliament. The mob had readily attacked them, and their lives were in great danger. King Charles was weak and vacillating, and imminent destruction seemed to threaten the established Church ; yet the

people who had asked for reform, petitioned that the old Church and her government by Bishops should not be disturbed.

What was the condition of the Church over in Ireland?

From the days of Edward VI., the Irish had depended entirely upon England for their Bishops and clergy, and the Liturgy and customs of ritual and service were precisely like those used in England. The Roman Catholics, however, had secretly and then boldly made their entrance into Ireland, and in 1641 an awful uprising against Protestants resulted in many massacres, and a continuous opposition, quarrel, and warfare, has existed there ever since.

Who was Wentworth?

A noble English officer, who was sent by King Charles to Ireland. Here he was a judicious and honorable ruler. He was afterwards made Earl of Strafford, and a devoted adherent of Archbishop Laud. But the Puritan opposition to him became very violent for this reason, and he was accused of treason and condemned to die. The weak King consented to his execution. On his way to the scaffold he passed under the prison where Bishop Laud was confined, and at his earnest request the Prelate extended his Apostolic hands through the iron gratings of his cell window, and gave him a farewell benediction.

(See "Puritan Revolution," pp. 101-117, in "Epochs of History.")
What was the Westminster Assembly?

The Puritans were now in power. In July, 1643, a company of sixty-nine Presbyterian divines met in Henry VII.'s chapel, Westminster, to remodel the Articles and Liturgy of the Church of England. They were men of scholarship and piety, but narrow-

minded sectarians. They hated the English Church, and were disciples of Calvin and Knox.

What did they do ?

They finally consented to subscribe the Scotch League and Covenant, and they arranged a new Directory of Worship, and two new Catechisms, called Longer and Shorter, and a new "Confession of Faith." These were all accepted by 1646, and are in use among Presbyterians to-day.

How were all these movements received ?

There was always opposition. A few brave defenders of the old Church : a few learned and courageous Bishops and priests : a few strong and fearless laymen, saw the overhanging disaster that must necessarily follow these radical attempts.

What two famous Bishops lived and wrote at this time ?

Bishop Jeremy Taylor, one of the saints of the Church ; a learned Prelate, and a fearless advocate of Episcopacy. He wrote an "Apology for the Liturgy," "Holy Living" and "Holy Dying," and many pamphlets and valuable sermons. Bishop Bull was one of the staunch defenders of the Faith ; a clear and most accurate theologian, who wrote many books upholding the sacraments, and the orders of the ministry. Such men we may properly call the Anglican Fathers.

How did the faithful Parish Clergy fare ?

They were slandered and abused whenever they refused to sign the Presbyterian Covenant, which called them to renounce their Church. They were driven out of their places, and suffered from want and scandalous persecution. The pious Puritan had now become an arrogant and bitter persecutor. The wretched King had fled from his palace, and at the

head of an army of volunteers was about waging civil war against his enemies in his own realm.

Who were Cavaliers and Roundheads?

The officers and soldiers of King Charles were called Royalists and Cavaliers; while the Puritan soldiers were termed Roundheads, because it was their Pharisaic custom to shave or crop their hair close to the skull. The first battle between them was fought at Edgehill.

What laws were now passed?

Many of the Brownists, or Congregationalists, had returned from Holland and New England and agreed upon a union with the Presbyterians. They called themselves "Independents." A law was passed abolishing the grand old Book of Common Prayer, making it an offence to use it either in private or public, and punishing the offender with fines and imprisonment.

Did the Puritans agree among themselves?

No. The Independents or Congregationalists, quarrelled with the Presbyterians about the manner of governing the churches, and at last a compromise settlement was effected. Religion now became a very sombre, severe, sour thing. The Puritans, who had hated and complained of formalism in the Episcopal Church, were now strict Pharisees. They wore hats and cloaks, and cut their hair, to distinguish their religious position.

What else did they do?

They abolished all the joyous Christian feasts. No more Christmas festivals, or Easter rejoicing; no May-day gatherings, or harmless dancing. It was dreadful sin to go to the theatre, or to enjoy many other innocent diversions. Sunday became a

hard, unpleasant, funereal day, instead of a bright, loving, sacramental festal of holiness.

(Consult Perry's "History of the Church of England.")

Mention three Puritan Leaders.

Cromwell, Pym, and Hampden. They were conspicuous in Parliament for their force and abilities as debaters, and fearless advocates of their cause; and later on they were accepted as the champions and generals of the Puritan factions. They were conscientious, but bigoted; brave, but rebellious subjects. A revolution in Church and State now ensued.

What was now done with Laud?

The Archbishop's house was pillaged, and he himself kept in prison. At last he was brought to a trial, which dragged on through the summer of 1644. His accusers could not prove a single offence against him, yet they forced the result, and condemned him as a traitor to death.

(Read "Puritan Revolution," pp. 135-143, in "Epochs of History.")

What was his reply?

He defended himself unflinchingly and with profound ability; so much so that his enemies were greatly impressed. As to any attempt or desire to introduce Roman practices or doctrines into the Church—he stated: "I never intended, much less endeavored, the subversion of the laws of this kingdom, nor the bringing in of Popish superstition upon the true Protestant religion established by law in this kingdom."

(See Jenning's "Eccelesia Anglicana.")

Describe his death.

On the morning of Jan. 10th, 1645, the aged Prelate, now seventy-two years old, was led to the scaffold on Tower Hill, London. The low mob

howled, and reviled him, but he bore it meekly, and was not dismayed. He read a short statement to the people with calmness, and forgave his enemies, committing his soul to the mercy of God. He reverently laid his head down upon the block, and the executioner severed it from the body. Thus perished a great and good, though unwise and imperious Bishop. He was buried in All-Hallows Church, Barking.

(See Perry's "History of the Church of England.")

What were King Charles' fortunes?

His headquarters were at Oxford, and the rebels at London. Everything seemed to go against the poor King. Several skirmishes and battles were unsuccessful, and his troops were severely beaten at Naseby and Marston Moor. At last Charles thought it would be wise to attach himself to the Scotch, and he foolishly gave himself into their hands, because he himself was a Scot, and son of King James. (See Molesworth's "*History of the English Church,*" etc.)

How did the Scotch treat King Charles?

They insulted him grossly, and gave him much sorrow, and at last, in the most dishonorable and contemptible manner, sold him to the English for 400,000 pounds. It was an act beneath contempt. The poor King was imprisoned, but managing to escape, he was soon recaptured. His Queen had fled to France long before this.

Who now became ruler?

The predominant feeling was against Kings and Bishops, and as the Independents were in the majority, Oliver Cromwell was chosen as President or Protector of the nation, and General of the victorious army. But by a curious shifting in public feeling

the Presbyterians now began to flock around the King's cause, and to oppose Cromwell and his congregational allies.

What happened to King Charles I.?

Cromwell and his officers and troops determined to be masters, and marching to London, took possession of it; then they hurriedly marched troops into Wales and the north, and suppressed all attempts in favor of the King, while they arbitrarily expelled some members of Parliament, and made the rest their tools. Cromwell took possession of the King, June, 1647.

Describe the King's death?

He was hastily and illegally tried for being a tyrant, but he bravely and firmly refused to answer to any such court. He was wickedly condemned to be executed, and prepared for his end with pious composure. Bishop Juxon was with him to the last, and the people now began to feel pity and love for their ruler. On January 30th, 1649, the King was led to the executioner's block in front of Whitehall, London. He was calm and prepared, saying to all around: "I declare to you that I die a Christian, according to the profession of the Church of England, and I go from a corruptible to an incorruptible crown." King Charles was buried at Windsor Castle.

(See Hore's "Eighteen Centuries of the Church in England."

What is your estimate of his character?

He was refined and courtly, but very foolish and impulsive. He was a thorough Christian, and a most ardent lover of his reformed Church, but he became very arbitrary and weak, and did many harsh, and almost silly things. The times were most

tumultuous and embarrassing. He had to deal with bigots, and ignorant and designing men, and it is a wonder he ruled as well as he did. He was really a martyr for the cause of the English Church.

XXXIII.

OLIVER CROMWELL.

What was the religious condition of England when Cromwell began to rule?

It was chaos and confusion, and religious anarchy. Many sects abounded, and any one could preach, or teach, or set himself up as an orthodox minister. From 1648 to 1654 there was no regular Church machinery whatever, but every man did as he pleased.

How did Cromwell treat the Presbyterians?

He and his leaders overpowered the Presbyterians, and even went to the point of putting to death one of their ministers, the Rev. Mr. Love. Cromwell's government was called a Commonwealth, and the principles of Popery and Prelacy were utterly abhorred. The poor Quakers, under Fox, were objects of their malignant enmity, and many of them were imprisoned and tortured.

What acts of sacrilege were committed?

Cromwell's soldiers went boisterously through the land, smashing the stained windows in the cathedrals and churches; tearing down altars and stalls and carved work; playing cards on the altars; stabbing their horses in the chancels; and putting on the clerical vestments, they would form mocking processions, imitate the chants, and carrying out books and church ornaments and furniture, burn them in the

streets. At Peterborough Cathedral can be seen to-day the results of their horrid fanaticism.

(See Perry's "History of the Church of England.")

What governing steps were now taken?

It was declared that Kings were not necessary any longer in England, and all the old oaths were abolished, while a new one was prepared, called the "Engagement." It was very offensive to the Scotch Presbyterians, who had felt great confidence in their "League and Covenant."

What was the result of this?

To-day we see the Congregationalists and Presbyterians allied and agreed, but in Cromwell's time a bitter hatred existed; and Cromwell's movements and arbitrary rules were obnoxious to the Presbyterians. They regarded him as a usurper and a pestilent schemer, who would permit all sorts of heresies and perversions of God's truth.

How did the English clergy suffer?

They underwent very severe trials and gross indignities. Expelled from their homes and churches, they suffered privation and want. It was a crime to use the Prayer Book, and even when the wretched clergy were employed as tutors and teachers, they were persecuted. The Presbyterians also suffered, and both were driven from their posts at the universities.

What effect was produced?

Discipline and sorrow were good for the purification of Christ's Church. Out of this furnace of affliction the silver was to come refined. It only proves how unwise is a narrow, bigoted, and intolerant spirit; charity and liberty are the words and the gift of our Divine Lord.

Mention some of the suffering Divines.

Archbishop Usher retained more power than any other Bishop, but he was only preserved from actual want by the generosity of a lady friend. Bishop Hall, one of the saints of England, and a learned scholar and writer, was impoverished, and Dr. Prideaux, an eminent Bible student, was only a pauper. Many of the clergy fled to Holland and to France, and there held the services of the Church. About 8000 clergymen were turned into the streets.

What good man raised his voice against the intolerance of these days?

Richard Baxter, a holy man and a devoted servant of God. He grieved at the illiberal and wicked acts of Cromwell and the Independents, and boldly condemned their unchristian behavior, although he himself was a sectarian.

What happened in Ireland?

Many royalists had fled there, and now Cromwell determined to break up any nest of opposition to himself. With an army of 13,000 soldiers he landed at Dublin, in 1649. Several battles were fought, and men, women, and children were indiscriminately slaughtered. Houses were pillaged and burned; churches desecrated, and terror reigned wherever the usurper went. For a long time the Irish would say, "The curse of Cromwell upon you," when they desired an expression of hatred.

(See "Puritan Revolution," in "Epochs of History.")

What did the Presbyterians do?

They determined to overthrow Cromwell, and so invited young Charles, the Prince of Wales, who was in Holland, to lead their forces. He landed and marched into England, across the Scotch border.

But the powerful usurper, with his army of "iron-sides," as they were called, met the invaders and disastrously defeated them, and the young Prince fled.

What was the general condition now?

The Church was entirely suppressed, the clergy were in seclusion, or had fled to the Continent, and the sacraments were no longer administered. Wars and rumors of war were heard everywhere. Cromwell had become a Dictator; he dissolved Parliament in 1653, and military rule was the manner of government. Religion was in a distracted state, and quarrelling sects and growing heresies were predominant.

How did God relieve the country?

By removing the usurper Cromwell by death. His last years were very unhappy and wretched. He saw how men hated him, and he feared their enmity, so that he always wore a shirt of mail under his clothes, and carried loaded pistols in his belt. He died Sept. 3d, 1658.

What is your estimate of his life?

He was one of the most remarkable characters in history; a man of immense governing powers, strong of will, brave and bold. He and his followers began their work from conscientious religious reasons, but when they acquired success and power, ambition destroyed them. Cromwell persecuted Laud and King Charles I. because of their arbitrary tyranny, and then fell into the same evil himself.

Who succeeded Cromwell?

His son Richard, a weak man, who soon gave up the government and retired to private life. Parliament then directed affairs, but the general desire of

all parties at last brought back the Prince of Wales to England, and he was restored to the throne.

XXXIV.

CHARLES II.

Where did the Prince of Wales spend the time of his exile ?

Singularly enough he remained for a long time in Holland, an asylum to which a few years before the Brownists or Congregational Puritans had fled for religious freedom. It was from the Hague that Charles II. was summoned by England to resume the royal crown and to restore again the kingdom. He sent a proclamation from Breda to his people, and entered London in May, 1660.

What did Charles II. find on his restoration ?

He saw the realm absolutely broken in many pieces through religious fanaticism and sectism. The common people were thoroughly disgusted with Independents, Puritans, Presbyterians, and Baptists, and they rejoiced greatly when the grand services of the Church were once again heard resounding in the cathedrals, and abbeys, and chapels.

What was done about the Bishops ?

Nine Bishops had survived the terrible reign of the rebellion, and now they returned from prison and exile and were appointed to vacant Dioceses. Juxon was made Archbishop of Canterbury. Several noble divines were consecrated. Over a thousand of the old clergy, who had now come out from their hiding-places, were put in parishes, and the mother Church was revived and ready for a better career.

What was the spirit of the King ?

He presented a generous and kindly declaration to Puritans and all sectarians, announcing the re-establishment of the Church, and at the same time offering many honorable and good concessions to freedom and difference of opinion.

Who is a prominent leader now ?

Richard Baxter, a holy man, but a curious admixture of piety and narrowness : of opposition, and yet adherence to no special party.

What was the Savoy Conference ?

In the spring of 1661, there met at Savoy palace, London, twelve Bishops and twelve Presbyterian divines, who held a consultation and discussion for four months, in which they debated the Liturgy and Prayer Book. Baxter was one of these divines. The result was only the absolute re-establishment of the old Prayer Book offices.

Who was one of the principal workers on the revision of the Prayer Book ?

Bishop Cosin, who with great zeal and learning had collected much material for forty years. He was a dear friend of Bishops Andrews and Overall, and together with the great and scholarly Sancroft, opened a mine of wealth, out of which came liturgical treasures.

When was the revision of the Prayer Book completed ?

Over six hundred alterations were made by the committee, and at last, in the summer of 1662, on St. Bartholomew's day, the new book was first used, and has descended to us of this day.

Why was it necessary to revise the Prayer Book ?

It had been out of use so long that many persons felt it best to re-examine it. The Puritans too urged

the revision very violently, in hopes of quite removing it.

(The teacher may study with profit, Proctor's "History of the Book of Common Prayer.")

What special changes were made?

Some very beautiful customs and services found in the Prayer Book of Edward VI. were unfortunately left out. For the first time the office for *adult* baptism was framed and inserted, as an entire generation of children had grown up unbaptized during the reign of Cromwell and his followers, who had done away with all Churchly ordinances.

What act was passed at this time?

The act of conformity and uniformity, which compelled all ministers to subscribe to the Prayer Book, and which expelled all who were not ordained by a Bishop. It was the returning table against the Puritans who had previously driven out many thousands of the English clergy into poverty, and had unrighteously settled in their parishes.

What unpardonable acts were committed?

Again the spirit of intolerance became apparent. Of the two thousand unepiscopally ordained preachers, many suffered extreme hardship; some went into the fields as laborers and shepherds, and numbers were cast into prison because of their religious zeal, which led them to do foolish acts. There is nothing but abhorrence and condemnation to be expressed concerning their cruel treatment.

Mention a famous religious prisoner.

John Bunyan, a pious tinker, who had become a Baptist preacher, was bold, and at times violent, in his defiance of the laws of Conformity. He went bravely to prison and lay for twelve years in Bed-

ford jail, where among other things he wrote the Pilgrim's Progress. About 8000 Non-conformists died in prison. They were outrageously persecuted.

(Read Froude's "Life of Bunyan.")

What is your opinion of these facts ?

Religious toleration was a hard thing to learn. Thank God, we enjoy it to-day. There is little or no excuse for the persecutions of the Restoration or for any other religious bigotries, or fanatical acts of violence. The times were narrow and spirituality at low ebb. We must abhor such facts.

What suspicion arose against the King ?

Many feared that he was a Romanist in disguise, and his influence began to wane. His private life also was very notorious, and vulgarly bad.

What was the moral condition of the kingdom at this time ?

As the Puritans when in power had been straight-laced Pharisees, and religion had been a terrible infliction, so now we see the other extreme. The King was dissolute, foolish, extravagant, good-natured and silly. A general demoralization of the people was the result, and folly reigned almost supreme. This was a sad day for piety and holiness.

What great men lived in the Church ?

Bishops Jeremy Taylor, Pearson, Barrow, South, Bull, Stillingfleet, and others. It is curious to note, that out of these troubled times, and notwithstanding the corruptions of King and Court, a remarkable activity is apparent in the revival of learning.

What splendid Cathedral was completed about this time ?

St. Paul's in London, had been in partial ruins for a hundred years, but the taste of John Evelyn, the gentleman and traveller, and the architectural skill of Sir Christopher Wren, and the liberal zeal of Dr

Sancroft, the Dean, brought the vast temple to its grand completion. A tax was levied on all the coal brought into London, and the money given to the work. It was begun in 1675, and completed in twenty-five years.

What was the style of preaching ?

The Puritans were tiresome preachers, and their sermons overloaded with texts of Scriptures. The style of Bishop Taylor was also long and yet very profound and spiritual. Then a set of preachers sprang up, who avoided the Scriptures and read essays. To-day, these sermons would prove wearisome and unedifying.

Who was the great infidel of this generation ?

The result of so much religious fanaticism, and the quarrels of the sects, and the intolerance of the predominant party, drove many into atheism and infidelity. The conspicuous leader of these men, was Hobbes, a follower of Charles II. for a time. Hobbes was a great scholar, a profound thinker, a bold asserter of his doctrines, and of a pure, blameless life.

Who were the Latitudinarians ?

A set of scholars who opposed the infidel and other theories of Hobbes. They were Christian philosophers ; among them were Cudworth and Tillotson.

Who was Cudworth ?

A Professor of Hebrew at Cambridge, and a great metaphysician. He boldly attacked atheism and infidelity, and his "Intellectual System" remains a monument to his powers.

Describe Tillotson.

He was trained and educated among the Puritans,

and hence favored their party. He was plain and just in his life and in his writings, and at times considered eloquent. These Latitudinarians have received much harsh criticism, but it was doubtless necessary that just such a band of philosophers should have lived and labored at that time.

Let us return to the list of great Divines mentioned above, and look at their lives. Describe Dr. Barrow.

Isaac Barrow was one of the most profound scholars England has ever produced. He was professor of mathematics at Cambridge, and the instructor of Newton. He was a famous classical scholar and a learned theologian and preacher. He became the Master of Trinity College in 1672. His piety and his learning were most extraordinary. As a boy he was quarrelsome; as a man he fought bravely for truth.

(Read "Classic Preachers of the English Church.")

Give a sketch of Stillingfleet.

He was a ponderous scholar, and devoted himself to ecclesiastical law and history. He defended the Church against Romanism and Puritanism with most consummate skill and wisdom. He is ranked with the "Judicious Hooker" as a champion of the Church's Episcopal government.

Give a sketch of Bishop Jeremy Taylor.

We have already alluded to his labors for truth. He was a dear friend of the poet George Herbert, and attached to Charles I. After the Restoration he was made Bishop of Down and Connor, and in 1667 he died and was buried in the cathedral of Dromore, in Ireland. He was a holy man and an industrious student and preacher. To us, he is best known by

his beautiful works; "Holy Living" and "Holy Dying."

Describe Bishop Pearson.

He was a most accomplished thinker, and remarkable for his clearness and strength as a writer. He was one of the original commissioners appointed at Savoy Palace to revise the Prayer Book. His greatest work was his "Exposition of the Creed," which has been a text book for students in theology ever since.

Who was Dr. South?

He was a High Churchman of Oxford, full of caustic wit, which at times was coarse. His sermons are inclined to be funny. He was a strong preacher and made a great reputation as such, and also by his defence of the doctrine of the Trinity.

(See "Classic Preachers of the English Church.")

Give an account of Bishop Bull.

During the Cromwellian troubles, Dr. Bull, as we saw in a previous chapter, was one of the faithful clergy who would not be put to silence. He committed the Church Service to memory, and used it when occasion demanded. He was afterwards made Bishop of St. David's, and published a learned work in defence of the Nicene Creed, about 1685, for which even the Roman Bishops of France thanked him. He lived till 1710, and was able to see the old Church he loved so faithfully, brought out of her most serious trials, and on the road to prosperity and zealous works.

What interesting laymen flourished at this period.

Isaak Walton, the son of an honest yeoman of Stafford. He came to London and was a tradesman for some years. Here he became a dear friend of Dr.

Donne, the Dean of St. Paul's, and afterwards wrote his life and the biographies of Hooker, Herbert, and others. During the civil wars he retired to his country home and spent his time in writing and fishing. His book entitled the "Complete Angler," is a classic. He married a sister of Bishop Ken.

What was done for the Church in Scotland?

The Presbyterians had been in power for many years and the Episcopal Church was not allowed; but now four Bishops were consecrated in Westminster Abbey, in 1662, and later six others were elevated to this office. Bishop Leighton was one of the original four, a man of travel and general culture. The opposition to these Prelates on the part of the Presbyterians was bitter and uncompromising, but now the Church moved on in strength.

What was done in Ireland?

Under the prudent management of the Duke of Ormond, Dr. Bramhall was made a Bishop. The Cromwellian preachers were disliked by the Irish, and very gladly was their removal welcomed by the people. Jeremy Taylor was also consecrated at this time for his work in Ireland at Down and Connor.

What awful calamity visited England in 1665?

After a severe drought the cattle died, and a frightful plague devastated the land. Nearly one hundred thousand persons were swept away. The clergy were faithful and devoted in their work among the sick and dying. A war with Holland added to the sadness of this time.

What other disaster is recorded?

In the summer of 1666, a great fire broke out in London. It raged for three days and then suddenly ceased. Its origin was doubtless at the hand of

a religious incendiary. Some have accused the Non-conformists, and others the Papists ; and on the monument erected in London to commemorate the fire, this fact is recorded.

What great statesman fell, through the weakness and wickedness of King Charles II. ?

Lord Clarendon ; his faithful, talented, and most scrupulous courtier. He was the Chancellor of England, too pure and too noble for such a profligate establishment. He was, therefore, the victim of lies and of angry opposition, and was banished from his native land. He died in France.

What remarkable man appears at this time ?

Sir Matthew Hale, who attempted to bring about a compromise which would relieve the Dissenters from the bitter opposition which assailed them everywhere so unscrupulously.

What good Prelate died in 1677 ?

Archbishop Sheldon. He was a staunch Churchman, and a generous man. His charities were wide-reaching and his patronage of learning was liberal. He had a trying post to fill, and when he died he was universally mourned. He was succeeded by Sancroft.

Who was Bishop Ken ?

In these dark days, God raised up pious and holy men to reflect the light of truth. Bishop Ken was a favorite of King Charles, a saintly Bishop, a poet of ability, and a fearless preacher. He wrote many of our well-known and favorite hymns.

Describe the close of Charles II.'s life.

When he was told that he could not live, the Bishops came about his bedside and exhorted him to look to the Saviour for forgiveness and salvation, but

he heard them with utter indifference. His sister-in-law then sent for a Roman Priest, who gave him the Sacrament, and the last offices of that Church, and so he died a traitor to the reformed and established religion of his people.

How can you estimate his character?

He was accomplished, foolish, vain, corrupt, profligate, ungrateful to the last degree, and a real traitor to his people, his Church, and his God. He almost ruined his country, and the Church of England suffered from his reign.

(See Hore's "Eighteen Centuries of the Church in England," and "Diary of John Evelyn."

What was the religious condition of the realm at the time of his death?

The Romanists were gaining control; the Dissenters were persecuted, yet violent and foolishly fanatical; the Church was distressed, weakened and alarmed. It was a wretched outlook for purity of doctrine and for the developement of the ancient Church of England.

(Teacher will consult Carwithen's, Perry's, Jennings' and Hore's History of the English Church.)

XXXV.

THE CHURCH ELSEWHERE.

How was the Church in the East progressing during these years?

The Greek Church was spreading quietly over the South and East, into Asia and up into Russia and Siberia. The Russian branch was the strongest. The power of the clergy was universal, but they were not learned or very pious.

What is their attitude towards Rome?

They denounce the Romanists as schismatics and heretics. They repudiate the Pope as a universal Bishop, and deny many of the follies in practice and doctrine, put forth at the Council of Trent.

(Teacher will consult the Abbé Guettée's "Papacy.")

Who was Nikon?

He was the Patriarch of Moscow in 1649, a holy man and brave as a lion. He made many changes and improvements in Church music. The Russians use no instruments in their musical services, but chant and sing antiphonally in chorus. He died in 1676.

(Read Stanley's "Eastern Church.")

What has been the state of the Eastern and Russian Churches since?

They have followed the fortunes of their government. In the South and East they contend against Mahometanism. In Russia the clergy as a rule are not elevated or scholarly, and the peasantry are degraded. The Russian Church has chaplaincies throughout the world. Its priests are ready to join with the English Church in services, and a union between the two Communions is in progress.

(Read Wallace's "Russia." See pp. 72 and 109 of this History.)

How do they differ from us?

Chiefly in their ritual. Their services are more beautiful and ornate than ours. In doctrine we substantially agree, though there are some matters to be settled by Council before a complete union can be effected between us and them, especially the disagreement as to the *Filioque* in the Nicene Creed.

What was the state of Christianity in Europe at this period?

In the seventeenth century lived some of the saintliest clergy of the Roman Church. The famous Bishops, Bossuet and Fenelon, were among the most conspicuous. The first was lion-like and grand, but

bitter and unrelenting in his hostility to his opponents. The latter was gentle, holy, and blameless, one of the most beautiful of Christian characters.

(Read "Lives of Bossuet and Fenelon.")

How were the Huguenots treated?

For some years they had been unmolested and happy, but King Louis XIV., a haughty sovereign, was impressed with the idea of cleansing the French Church from all heresies, and, therefore, began to persecute them, in hopes that they would return at once to Romanism.

What was the result?

Disastrous! The Huguenots loved the Bible, and hated the false doctrines of Rome. They resisted the soldiers who came to disturb them, and suffered much for the truth's sake. About 250,000 fled from France. (See "*Weiss' French Protestant Refugees.*")

Where did they go?

They were honest, thrifty work people; many were silk weavers. They went to Holland, Prussia, and England. Some fled to America. At Canterbury they were welcomed and allowed to hold services in the grand crypt of the cathedral, a privilege enjoyed by them even to this day.

What was the condition of the French Church?

Under its holy Bishops and priests it trained the people in godliness and righteousness. It was in union with Rome, but announced itself as bound by a General Council, rather than by the Pope. Its position has always been to a degree independent, and its saints are many. It differs materially from the Italian school, and is called Gallican, while they are Ultramontane, *i. e.* living on the other side of the mountains—Alps.

What is the present state of religion in France?

The French Bishops reluctantly agreed to the outrageous doctrines of the Roman Councils, and consequently there is a freer and more liberal state of things in France than in Spain or Italy. Many Protestant sects are at work, doing much good. The reformed Church in France is multiplying, and great hopes may be entertained of a religion that will be pure in doctrine, and with an Apostolic ministry such as flourishes in England.

What was the state of religion in Germany?

Lutheranism was universal. It increased as the generations were born : it kept the Romanist out of the cities and land. Its services were ornate, and the crucifix and candles were used. Gradually the doctrines of Calvin were spreading, and a strong band of very learned scholars sprang up in the universities.

What was their influence?

They at first were careful students of the Scriptures ; they trained up many earnest preachers, and had a marked influence on the spiritual state of the people. In later days, however, the Germans have become too philosophical, and rationalism has been the mother of out-and-out infidelity.

What is the present state of Lutheranism in Germany?

It is the Church patronized by the government—reformed, but holding to much questionable doctrine. Rationalism prevails in universities and schools, and among all classes of the people there is an apathy on religious subjects, *but a reaction is already begun.*

What is one of the causes of this?

Doubtless it may be traced to a loss of the Apostolic ministry, as Luther and Calvin were but priests, and no Bishops were to be secured. The way

appointed by Christ is the safest, as we have seen in the case of the English Church.

How did religion flourish in America?

The Romanists increased in the West Indies and Mexico ; Louisiana, Florida, and Maryland. In the first named places they have had full opportunity and no opposition, but instead of elevating the people, they are degraded, ignorant, superstitious, and most immoral. In the latter places Romanism was counteracted by the Church and sects.

How did the Church of England colonists thrive ?

They increased steadily in Virginia and Maryland, Pennsylvania and New York. But in many cases the chaplains were inferior scholars, and some were quite unfit for the sacred ministry. Religion was, therefore, at a low ebb among the people, although there were notable exceptions.

What was the prevailing sect in New York ?

The Dutch colonists were many of them Calvinists and Lutherans. They also had a large Arminian and Puritan party among them. Later on they were called Reformed Dutch, and their preachers were men of piety and scholarship. They were friendly with the Church of England clergy and people in the Colony of New York.

What was New England doing ?

The settlers there were still as narrow and intolerant as possible. They hated the name of the English Church, and persecuted it whenever opportunity was offered. Their doctrines were, however, gradually moderating in severity and baldness. As the age developed, the spirit of charity was spreading, and to-day those times are looked back upon with amazement.

How do you explain this?

They were persecuted in England, and naturally their hardships developed a spirit of religious hate. It tainted their whole nature. They were, however, scrupulously correct and severe in their religious observances, and compelled every one to agree with their practices, if not with their views.

Mention some of their leaders.

Among the most conspicuous were Cotton and Increase Mather, who were the most powerful teachers in Massachusetts, and Peter Bulkeley, who was called the "thunderous preacher," of Connecticut. In a later day Jonathan Edwards represented the close of the Puritan rule.

(Teacher can refer to Neale's "History of the Puritans.")

What great English society did much to provide America with the Church?

The ancient society for the "Propagation of the Gospel in Foreign Parts." It was a missionary organization, sending forth and supporting English clergymen in the colonies. The missionaries to America were under the control of the Bishop of London. This society is still doing glorious work in the English colonies. Its founders were righteous men, named Dr. Thomas Bray and Robert Nelson, a merchant full of good works. But the spirit of the Church was dull, and a state of deadness was coming on.

(Read Miss Yonge's "Beginnings of Church History.")

XXXVI.

KING JAMES II.

When did King James II. take the crown ?

In 1685. He was an avowed Romanist, obstinate and very impolitic. He was the brother of the late King.

What was his first move ?

He attempted to deceive the clergy and laity of England by announcing his desire to protect the established Church. By this crafty effort he hoped to win all the Dissenters to his side, but they were too shrewd.

What was the real position of Dissenters ?

They disliked the English Church, but they hated the Papists more. So when James II. endeavored to win them to his standard, they *accepted the less of two evils* and joined hands *against the King and Romanists*. Bunyan and Baxter were both outspoken in urging a common alliance with the English Church against Papal views.

What did King James then do ?

It was the law of England that all officers of the realm should be communicants of the established Church. The King appointed Romanists to places and introduced Jesuit priests to the churches, and had the Roman mass celebrated in many places. The clergy, the Dissenting preachers, and all England felt the outrage.

What was the next step ?

The King then issued a Declaration announcing that any person, irrespective of his religious views,

could hold office. This was a sop to the Dissenters, but they would not take it, as it was evidently intended to admit Papists to office. This Declaration was ordered to be read in all the churches on two Sundays of May, 1688.

Did the clergy read the Declaration?

No; a universal spirit of opposition to the order was roused, and more than 9000 of the English clergy refused to read the act. Everywhere the people upheld their clergy in this disobedience.

Tell the story of the seven Bishops.

Archbishop Sancroft, with Bishops Ken, White, Lake, Turner, Lloyd, and Trelawney, met in council and drew up a formal protest which they read to the King. They were sent to the Tower for this, and all London rose in pious and patriotic rage at the wicked deed.

(See Miss Strickland's "Lives of the Seven Bishops" and Lucocke's "Bishops in the Tower.")

What then happened?

The King was alarmed; he had gone too far. The chief people of the realm opposed him, and popular indignation was aroused. The Bishops were brought to trial and very soon acquitted, and the excitement was most intense everywhere.

(Read Macaulay's "History of England," vol. I.)

What infamous character was made Lord Chancellor by King James?

Jeffries, who was sent out as a circuit judge to try political, ecclesiastical, and military prisoners. He was coarse, brutal, and murderous, and aroused a general indignation against his royal master and himself. Historians paint this unjust judge in the blackest colors.

(Read Macaulay's description of Jeffries.)

What renowned poet flourished in this reign ?

Dryden was poet-laureate ; he had renounced the Church of England and was a Roman pervert. He employed his talents in defending the Papacy against the established religion, and wrote one special poem on the subject, entitled "The Hind and Panther."

What do you infer from these facts ?

King James was so unpopular that he soon abdicated the crown and fled to France. The people of England do not love the Roman Church ; they will endure much, but Rome has never been able to *force* her pretensions on the Anglo-Saxon race.

(See Molesworth's "History of the English Church.")

THE NON-JURORS.

Describe their position.

It was very curious. When King James abdicated he announced his intention of returning to his throne. William, Prince of Orange, and his wife Mary, landed in England with an army, and they were welcomed to the seat of government. The Archbishop Sancroft, with eight of his fellow Bishops and 400 clergymen, who had previously refused to obey King James' illegal order, now declined to recognize William, because they had sworn to support the *lawfully crowned King*, although they did not love him. They were, therefore, called non-jurors or non-swearers, and also Jacobites, or followers of James.

What was done with them ?

Because they could not swear allegiance to William, they were removed from their places and went into private life. They were willing that William should be made *Regent* in the absence of King

James, but they could not recognize the present Revolution.

What did Sancroft do ?

He, with three of the non-jurors, determined to perpetuate the move they had made, and they consecrated other Bishops for Episcopal labors. Later on the Scotch Bishops united with them, and this non-juring succession was kept alive till the end of a hundred years.

(Read Blunt's "Key to Modern Church History," and Lathbury's "History of Non-jurors.")

What was the religious training of William and Mary ?

William was a Dutch Calvinist, and Mary was a weak Churchwoman. The endeavor of the government now was to unite Dissenters and Churchmen by liberal concessions, and by dangerous alterations of the Prayer Book. The principal movers in the matter were Archbishop Tillotson, and Bishop Burnet. William and Mary were at last made joint sovereigns of the realm, and duly invested and crowned.

What was the general religious state of England at this time ?

Much rationalism and infidelity prevailed. The religious quarrels had disgusted many thoughtful men. The Prince of Orange disliked the strong Episcopalianists and non-jurors, and leaned towards the liberals or latitudinarians, and at this time we first hear of the High and Low Church parties.

Who was Bishop Burnet ?

Dr. Gilbert Burnet was a chaplain to the Prince of Orange, and came with him to England. He was a man of large abilities, but a scheming, political intriguer. His Churchmanship was very poor. He

was made Bishop of Salisbury by the King's nomination, in 1689.

Was any religious change now observed?

Yes. The reaction was in favor of a purer spirituality; and many societies for reformation of morals, and for greater holiness, and for the spread of religious learning, were originated. Guilds and organizations to increase a veneration for the Holy Communion were also started.

What was "rabbling?"

The Cameronian Covenanters of Scotland, when they found themselves again in power, turned on the established Church with the bitterest hatred. They now paid back the old persecuting score with interest. In the south-west of Scotland they ejected 200 clergymen with their wives and children in the winter time; destroyed their furniture, tore up their books and surplices, refused to give them shelter or food, and in many instances outrageously beat them. King William vainly endeavored to stop this "rabbling," as it was called.

What else occurred in Scotland?

The King and Queen espoused the cause of the Presbyterians, and in 1689 and 1690 they drove out all the Scottish Bishops and priests, and the poor prelates were compelled to maintain their order under much persecution.

What was the "Old Dissent?"

About this time, religious toleration was so widespread among the Puritans that they determined to form a union. The Presbyterians, Independents and Baptists were the three strongest bodies *dissenting* from the Church of England. They hoped to keep

together, but in about twenty years they fell apart and formed single and separate sects.

What happened in Ireland ?

The Irish descendants of the ancient Celts were hostile to all new settlers from across the channel. The Roman missionaries, however, had largely converted the Irish, as we have seen, so that religious as well as race feuds were continually disturbing the peace. The Scotch and English settled in the north and east of Ireland, and brought with them wealth and power. The English Church and the Dissenting sects were now increasing, and the ignorant, superstitious natives hated the new comers and constantly quarrelled with them. The remembrance of Cromwell's bloody inroads was still fresh in their memory.

What had James II. done in Ireland ?

He had appointed Tyrconnell, a native nobleman full of Irish prejudices, to be commander. Soon the regiments were supplied with Roman officers, and it was determined to drive out all foreigners and Protestants from the land. At Londonderry the Protestants made a determined resistance, which proved temporarily successful.

What occurred when William and Mary became the rulers ?

At first Tyrconnell recognized them, but soon the natives demanded the control of Londonderry, and nearly 100,000 rude Irish soldiers and peasants besieged the Protestants in their stronghold. King James, although he had abdicated the throne, appeared at this time in Ireland, and took charge of the Irish cause, and a war was begun. The siege of Londonderry lasted 105 days, and was relieved at last by the arrival of three English ships.

What then happened ?

William III. landed in Ireland in 1690, and marched against King James. A severe engagement soon took place, and the Roman Irish, under James, were decisively beaten by William of Orange at the memorable battle of the Boyne. James then fled to France a second time, and died in 1701. To this day the Orangemen, or Protestant Irish, are hated by the Roman Irish, and foolish quarrels are frequently made between the representatives of these classes.

What was the state of religion in these disturbed times ?

The reaction from Puritan severity was gradual : the countenancing of sectism, multiplied all sorts of wild and dangerous religionists. The laxity of Church discipline was apparent among the established clergy, and looseness of morals, fox hunting parsons, and worldly-minded Bishops and clergymen are a disgrace to this period. King William survived Queen Mary eight years, and died in 1702. He was never entirely popular, because of his foreign manner and habits.

Who succeeded William and Mary ?

Queen Anne : she was the daughter of James II. and one of the royal Stuarts, and a Protestant. She united many of the discordant elements in the religion of her realm. She was thirty-eight years old when she came to the throne.

(See Cutts' "Turning Points of English Church History.")

What two famous Bishops lived at this time ?

Dr. Bull became Bishop of St. David's, Wales, in 1705. He wrote some remarkable works in defence of the doctrine of the Trinity, as Unitarianism was now increasing rapidly. For this he received a vote of thanks from the French Bishops, headed by

Bossu t. Bishop Beveridge had the Diocese of St. Asaph. He was learned and pious, and wrote a strong book explaining the Catechism, and a Biblical treatise called "Thesaurus Theologicus."

Quote what he says of our Catechism.

"There is no such Catechism set forth by any Church that doth or can exceed this of ours, which is so short that the youngest children may learn and say it by heart; and yet so full, that the oldest Christians need not know more than what they are there taught to believe and to do, that they may be saved."

What was "Queen Anne's bounty?"

The old clerical tax of paying one-tenth of one's income to the Crown, which formerly went to the Pope, was given up by Queen Anne, and out of it relief and assistance was offered for building parsonages, and helping the poorer clergy. It has surely been of great help and blessing to the Church since the Queen so generously relinquished it.

What other good deeds were done?

Queen Anne was very charitable and kind. She built hospitals, schools and asylums, and gave money to foreign missions. She assisted the clergy in North America by sending to them money, and by granting them lands, buildings, books, and Communion services. In several parishes the old Queen Anne Communion plate is still used, and highly prized.

When were pews and galleries introduced into English Churches?

Probably in the eighteenth century, for Sir Christopher Wren objects to their use. The high-backed and enclosed pews, now rarely seen, are supposed to

have been introduced by the Puritans, who did not wish to be seen by the rest of the congregation during the bowing at the Saviour's name in the creed. Some claim that in Queen Anne's day the pews were built with high backs so that the courtiers and maids of honor could not wink at and make signs to each other during service. These awkward pews took up so much room that the poor were crowded out, and galleries were built for their accommodation.

(Read Hore's "Eighteen Centuries of the Church in England.")

What great societies did noble work at this time?

The "Society for Promoting Christian Knowledge." and that for the "Propagation of the Gospel in Foreign Parts." The latter sent its first missionary to America in 1702, and supported many of them for over a century. To-day its work is most glorious, and is known throughout the world for its ability and power.

(See Hawkins' "Mission of the Church of England," and Anderson's "History of the Colonial Church.")

What was done in Scotland?

Through the influence of the Queen an act of toleration was passed, which checked the fanatical Presbyterians of Scotland, and gave protection and freedom to all Episcopalians. A day of peace and privilege was at last dawning on the Church and world.

Mention a few great clergymen of this reign.

Dean Swift, of St. Patrick's, Dublin, the witty but coarse satirist and essay writer, was making much ado politically: Dean Prideaux of Norwich, was studying and writing his valuable work entitled "The Connection of Sacred and Profane History." Dr. Wall of Shoreham was publishing his extraordinary

"History of Infant Baptism;" while Joseph Bingham learnedly wrote his "Antiquities of the Christian Church." Each and all are ornaments to the generation.

Describe the Sacheverell trial.

Because of the laxity in Churchmanship of Bishops Burnet, Hoadley and others, the non-conformists were thought to be gaining ground against the Church. Dr. Sacheverell, of Oxford, a strong preacher and staunch High Churchman, preached a sermon in 1709, in which he announced the "Church to be in danger" from "false brethren." For this he was tried and condemned; but public feeling ran in his favor, and nothing could be done except to order his sermon burned, and to stop his preaching for three years. He became the most popular man in England; the Queen sided with him and gave him a handsome living. 40,000 copies of his sermon were printed, and Burnet and his party lost ground perceptibly.

What now was the religious state of England?

The High Church party was in power and manifested great zeal and courage in the spread of piety and education. A general increase of spirituality was evident everywhere, and religious toleration resulted in a Christianizing force which affected the whole Church of God.

What is your estimate of Queen Anne?

In her personal character she was noble and good. She loved her Church with devotedness, and certainly showed herself a true friend to all that is liberal, just, and good. As a ruler she was weak, and was largely influenced by her counsellors. She

died in 1714, and her loss was the more keenly felt because of the unfortunate character of her successor.

(See "Age of Anne," in "Epochs of History." Read Perry's "History of the Church of England," Macaulay's "History of England," and Miss E. W. Parry's "Epitome of Anglican Church History.")

XXXVII.

THE EIGHTEENTH CENTURY.

When George I. took the crown, what resulted?

As he had little sympathy with the Church, the general cause of religion began to decline in England. The Latitudinarians, or rationalists, had full opportunity to spread their influence, and scepticism and infidelity largely increased.

What notorious clergyman gave great offence at this time?

In 1715, Dr. Hoadley became Bishop of Bangor. He had already written several controversial pamphlets, and now prepared a very mischievous work in which he tried to prove that it was quite unnecessary to belong to any church, and that a visible organization was a folly. He was indeed "a bird fouling its own nest."

What effect did Hoadley produce?

A very disastrous influence resulted. The Convocation of Canterbury at once attempted to repress and overthrow such opinions; and because Hoadley was a favorite at Court, opposition to Convocation ensued, and at last, by royal order, it was closed, and remained so till modern times. Socinianism and Unitarianism now made rapid advance in England

What did this action mean?

The proroguing or arbitrary closing of Convoca-

tion, shut up the only remedy for heretical and schismatical evils in the Church, and the consequence was the influx of multitudinous errors of doctrine and practice, and a free license for all that is harmful to the faith. Although Hoadley was Bishop of Bangor, he never visited his Diocese.

What evidence can you give as to the liberality of the French Church?

In 1713 Pope Clement XI. issued a famous Bull, condemning Quesnel's "Moral Reflections." This so incensed the Cardinal Archbishop Noailles, that he with many Gallican Bishops refused to accept it as it stood. They also appealed to a General Council as superior to a Pope, and asserted the independence of the national Church of France.

What then occurred?

A correspondence was begun between Archbishop Wake of Canterbury and Du Pin, the head of the theological Faculty of the Sorbonne in Paris, with the view of bringing about a union between the English and French Churches. The Catholic position of Bossuét, Pascal, Fenelon, de Noailles, and other famous French ecclesiastics was similar to that of the Anglican clergy.

What else happened?

Unfortunately this good effort failed. Du Pin died in 1719, and then the French theologian Courayer took up the correspondence. He also wrote a book entitled "Defence of the Orders of the English Church." He, however, was afterwards censured, and coming to England, died there and is buried in Westminster Abbey.

What good man lived at this time?

Bishop Wilson of Sodor and Man. He was as

faithful as one of the primitive Bishops, and universally revered and beloved. The children in the villages always knelt for his blessing, and the fishermen would meet him for a loving service ere they went out to sea. He wrote several books; among them, the manuals for Communion entitled "Companion to the Altar" and "Sacra Privata."

What other famous Bishop flourished?

Dr. Butler, Bishop of Durham, wrote at this time, 1736, his famous "Analogy," in which he proves the existence, and wisdom, and work of God, from the world in which we live. These learned and godly writers were the defenders of the Faith; and the Book of Common Prayer, with its offices, creeds, and sacramental services was a rock against which the waves of error vainly beat. These Anglican Fathers, too, were the champions of Catholic Truth, against the Deism and infidelity of their day.

THE WESLEYS.

Who were they?

John and Charles Wesley were the sons of a High Church clergyman at Epworth. John was born in 1703. They were brought up piously, and sent to Christ Church College, Oxford. Here they developed a remarkable religious reform. John Wesley read carefully Jeremy Taylor's "Holy Living and Dying," and his favorite books were à Kempis' "Imitation of Christ," and William Law's "Serious Call." A young man named George Whitefield joined the Wesleys and a few other kindred spirits, and they made it their duty to pray together and to fast on Wednesdays and Fridays, to go to communion at St. Mary's

Church every Sunday, and to visit the sick, the poor, and the prisoners in jail. They were scoffed by their comrades, and called "Sacramentarians," "the Bible Club," and "the Methodists."

Who was Oglethorpe?

The management of prisons and the treatment of prisoners was so dreadful at this time, that General Oglethorpe, a benevolent and philanthropic man, took steps for a reform of the prevalent abuses. Debtors, in particular, languished in jail, because they had no money to pay jailers' fees. Therefore Oglethorpe secured a charter in 1732, and the next year went to North America, and founded the colony in Georgia for released debtors, and became its governor. This colony was made up of many nationalities.

What did Wesley do next?

After leaving Oxford he was ordained and went at once as missionary to Georgia, in North America. But here he failed, because of his irritable temper and his severe views. Returning, he took the work of Whitefield among the poor colliers of Bristol, and began to preach by the roadside, from open wagons, and wherever he could gather the people together. Wesley was much influenced and attracted by the Moravians, and one of their pious preachers, Peter Bohler, had great power over his mind, and somewhat shaped his theological and religious views.

What was Whitefield's course?

Born in the tavern which his mother kept at Gloucester in 1714, he secured an education and became a clergyman. He was an impetuous preacher and drew multitudes to hear him. No such preaching had been heard before, and by daybreak the people

went to get good places to listen. But he could not hold those whom he thus excited ; it required the organizing power of John Wesley to do that.

What was Wesley's relation to the English Church ?

He was a regular priest of the Church, and indeed quite a High Churchman. He urged on his hearers to be stedfast in their attendance on public services and the Holy Sacrament.

How did he organize his followers ?

He appointed the most pious and earnest laymen of his converts to be "class leaders." England was divided into circuits, and the classes and congregations fully organized. Wesley continually announced that he did not desire to found a sect, but insisted that his followers should commune in the English Church and receive Confirmation at the hands of the Bishops. Indeed he asked advice of the Bishops as to his work. Charles Wesley was the hymn writer of the movement.

How did the clergy view the work ?

It was such a living rebuke to their careless and indifferent course that finally they turned against Wesley ; would not allow him to preach in their churches and refused Communion to his disciples.

Give a concluding statement concerning the Wesleyan movement.

The lay preachers were forbidden to do anything except expound Scripture and pray with their classes. They could not administer the Sacraments of course, because unordained. The Methodists had spread all over England among the lower classes, and large numbers had gone to America. Wesley now asked that he himself should be consecrated a Bishop and that some of his lay preachers should also be ordained, but this was refused. He even requested

a Greek Bishop for consecration ; thereupon he very unwisely and foolishly, in 1784, set aside Dr. Coke, a priest of the Church, and Francis Asbury, and laying his hands on them, sent them to America. In 1787 he set aside three ministers for Scotland as Superintendents. The move resembles the Salvation Army.

What did they do ?

They at once assumed the title of Bishop, and from that time the Methodists have called their chief pastors by this name. Wesley deprecated this presumption, and was offended at this act of Coke and Asbury. Indeed, he himself was over eighty years of age when he sent them to America. His brother Charles did not approve of the move, and separated himself from the sect now established. John Wesley died in 1791, over eighty-eight years old, and was buried, mourned by thousands who loved him as their dearest friend. Towards the end of his life he won over many of the English clergy to be his friends, and he was often invited to preach in their churches.

What is your estimate of Wesley ?

He was a saint ; full of earnest desire for the salvation of souls. His great mistake was in his attempted ordination of Coke and Asbury, and in his general independence of the Church's ways. He should have waited patiently till they could have been legitimately consecrated by the English Bishops. Wesley was small and thin ; a prominent nose, fine eyes, and long hair falling to his shoulders. Among his last utterances was this, which explains his real position : "I declare once more, that I live and die a member of the Church of England, and that none who regard my judgment will ever separate from it."

(See Hore's "Eighteen Centuries of the Church in England.")

What is the history of Methodism since?

It has flourished as an extensive religious sect in England, chiefly among the middle class. In America it has grown to enormous proportions, and out-numbers all other religious bodies. It has prepared many grand characters and has given its sons among its ministers and laity to a good and great work of evangelization. Our hope is that some way may be found for uniting the Methodists by valid ordination to the Church.

What became of Whitefield?

He made several tours to Ireland, Scotland, and America, where he died. He was a great preacher, persuading many even by the musical tones of his rich voice. The Countess of Huntingdon made him her chaplain, and helped his work by founding a college and chapels. Whitefield was a Calvinist and differed from Wesley both doctrinally and in his mode of preaching. After Wesley's death the Methodist Conference, in 1792, decided that laymen might administer the Sacraments. This made a deliberate schism.

How did the Methodist revival spread in Wales?

The Welch had been almost abandoned by the worldly clergy of the Church, and therefore, three men, at different times, did a great missionary work in that country. They were named Jones, Rowlands, and Charles. Through their zealous efforts schools and chapels were built, children educated, and the Gospel preached. What the Church failed to accomplish was wrought through the agency of these men.

(See Cutt's "Turning Points of English Church History.")

What other religious movement occurred ?

Towards the close of the eighteenth century there was a decided improvement in the spirituality of the English clergy. A new school, which was both Calvinistic and Methodist in its tendency, was formed, and a remarkable set of preachers grew up, who were called Evangelicals. Among the number were Newton, Venn, Simeon, Cecil, and Milner. Volumes of their sermons were published, which are filled with pious utterances and give evidence of the holiness and faith of their authors.

How had the Jesuits fared all these years ?

They had quietly and steadily planted their missions and schools in all parts of the world. They did much good among the Indians of America ; but were constantly intriguing against government. Consequently the opposition to them was so great that in 1773, the Pope ordered their establishments to be closed up, and they were driven out of all countries, finding an asylum in Protestant and now infidel Prussia. They are always dangerous politically.

What was the religious state of Russia and Germany ?

Catharine of Russia was a scoffer, and did much to destroy the simple faith of her subjects ; while Frederick the Great became an infidel, and invited the arch-infidel Voltaire to live in his palace at Potsdam. The people were, of course, affected by the godless condition of their rulers. The same story is told of Austria, under Joseph II., while France was suffering from the evil lives of the Louis.

(Read "Frederick the Great," in "Epochs of History.")

What occurred in France ?

At last the infidelity of France found vent in the awful Revolution of 1792. The frightful "Reign

of Terror " was the result of absolute godlessness, and the churches were desecrated, while the Bishops and priests were brutally murdered by the frenzied mob. A shameless woman was gaudily dressed and crowned as the Goddess of Reason and enthroned on the very altar of "Notre Dame" Cathedral, in Paris, and the people worshipped her in drunken orgies, because Religion was fled.

(Read the "French Revolution," by Carlyle, and also in "Epochs of History.")

Who was Talleyrand?

A son of noble birth, although some claim him to be the son of a fisherman. He became in mature life a brazen infidel. Being a court favorite, he was made Bishop of Autun. He did not believe in God, or love Him, but yet was made a Bishop of the Church. He became chief adviser of Louis XVIII., and at last the President of the French Republic.

With what good names may we close the record of the Eighteenth Century?

In England Robert Raikes began the system of teaching poor children in Sunday-schools: Bishop Porteus, of London, used his great and good influence in preserving the sacredness of the Lord's Day: William Wilberforce, the renowned philanthropist, did much to abolish the English slave-trade, and wrote several practical Christian books: while Hannah More and her sisters at Cheddar, established schools for the education of girls, and their fame is world-wide. A new dispensation was dawning for Christian work in the coming century.

XXXVIII.

THE NINETEENTH CENTURY—THE AMERICAN CHURCH.

When was the Church of England first established in North America?

In 1577, Frobisher brought to the extreme north coast a little company, and among them a clergyman named Wolfalls who ministered to the adventurers in holy things. As early as 1584-85, Sir Walter Raleigh founded settlements in Carolina and Virginia. In 1607 the colony at Jamestown, Va., was founded, with the provision in its charter, that the Church of England services should be maintained, and as we have before learned, clergymen were imported and did good work among the people and the Indians. The Rev. Mr. Hunt being a faithful and devoted pioneer and missionary.

What effort was made in Virginia to educate a native ministry?

In 1685, the Rev. James Blair came from England as a missionary and in 1692 he received royal aid to found and originate the college of "William and Mary," that so there might be in the New World a seminary for training ministers of the Church. In 1700 Dr. Bray came to Virginia as commissary of the Bishop of London, and devoted himself to the work of the Church.

What religious work went on in Georgia?

Governor Oglethorpe, a benevolent and good man, did much for religion in his colony in 1732. Here were Lutherans and Moravians, and a number of Jews also found asylum. The Wesleys and especi-

ally Whitefield did some work here as missionaries, while other clergymen served their Master in this part of the world.

What was the religious character of Pennsylvania?

William Penn, the founder of the colony in 1681-82, was a tolerant man—a Quaker. He made fair treaties with the Indians and no Quaker blood was shed by the natives. He welcomed all religious orders to his colony, and in 1695 Christ Church, Philadelphia, was built, while the "Society for the Propagation of the Gospel" established missions, and supported clergymen in several places. The tolerant spirit of Romanists in Maryland and of Quakers in Pennsylvania is a contrast to the narrowness of the settlers of New England.

How did the Church fare in New England?

In all the colonies the established Church was kindly welcomed, and its clergy assisted, but in Puritan New England the zealous bigotry of the Non-conformists would permit no services of the hated Episcopal Church. In 1629 the Pharisaic Governor Endicott drove back to England two clergymen named Browne, because they wished to hold services in a private house in the Massachusetts colony. The Rev. Mr. Bright who at Charleston, with the aid of Blackstone, attempted to introduce the Church's system of doctrine and worship, was obliged to leave the country. Others like Walford, Maverick and Morton, were heavily fined and ordered out of the jurisdiction, and as late as 1662 Churchmen enjoyed no favor whatever.

(Read Coit's "History of Puritanism," DeCosta's "Colonial Church," Introduction of Bishop White's "Memoirs of the Church.")

How did the Massachusetts Puritans treat other religious believers ?

They whipped the Anabaptists ; and the poor Quakers when they were caught had their ears cut off, their tongues bored with a red hot iron, and some were put to death. In 1661 Charles II. issued an order stopping these awful outrages.

(Read Coit's "History of Puritanism.")

How did they behave towards the Indians ?

The Indians were looked upon as wolves, savages and heathen, and doomed to destruction. They were cheated by these pious colonists, and in return the Indians attacked their settlements and killed them when they could do so. Roger Williams however became their friend in Rhode Island, and the famous Indian missionary, John Eliot, was their Apostolic teacher, and translated the Bible into the Indian language for their use.

(Read Bancroft's "History of the United States," vol. II.)

When was the first Episcopal Church organized in New England ?

In the New Hampshire Patent, under Mason, a Churchman, religious liberty was early enjoyed ; and when Walford went thither in 1631 on being driven out of Massachusetts, Church services were begun, and in 1640 a parish was organized, being the first known to have been effected in New England, and now represented by St. John's, Portsmouth. In 1687-88 King Charles II. caused a church built in Boston. Later on William of Orange endowed it with a generous gift of money. This was about sixty years after the landing of the Pilgrims on Plymouth Rock.

(Read Greenwood's "History of King's Chapel," and Drake's "History of Boston," and "Old Landmarks.")

Did the Episcopal Church now make any advance in America ?

Yes. The missionaries sent from England were faithful in all the colonies. In 1704 the Church was

established in Rhode Island. Down to the time of the Revolutionary war, there were about thirty clergymen supported in New England and fifty in the other colonies. We owe an inestimable debt of gratitude to the "Society for the Propagation of the Gospel," because of its zealous efforts in the colonial days, and to Dr. Bray for his persistent labors in behalf of the Church in North America.

What vigorous missionary is conspicuous in these days?

The Rev. George Keith, formerly a Quaker and then ordained in the Church of England, a most indefatigable laborer for Christ. He chose in Boston the Rev. John Talbot as his fellow worker. He travelled from Carolina to the far north, baptizing, administering the Holy Communion, and preaching the Gospel. The mission stations were many miles apart; separated by broad rivers, high mountains, and forests which could only be passed by following an Indian trail.

(See "History of St. Mary's Church, Burlington, N.J." and Keith's Journal.)

What hopeful move was made in Queen Anne's reign?

The colonial clergy were now multiplied, and their baptized converts were numerous. But no Confirmations could be administered, and no Ordinations of young men to the Diaconate or Priesthood. So a plan was originated, by which two Bishops should be Consecrated and sent to America, and a piece of land with a good house was purchased for an Episcopal residence at Burlington, New Jersey. But the Queen died and the matter was lost sight of.

Give a sketch of Talbot's career.

He worked assiduously with Mr. Keith, and was indeed a devoted missionary. In 1718 a strong

petition was sent to England beseeching the Archbishops and Bishops to send one of their number, or to Consecrate a missionary Bishop for the colonies in America. Later on Mr. Talbot, being wearied with waiting, went to England, actuated by the very best motives undoubtedly, and together with a Dr. Robert Welton was consecrated by the non-juror, Dr. Ralph Taylor, about 1721-22. Talbot returned to the Church at Burlington, and Welton, about two years afterwards came to this country, and settled at Philadelphia. They claimed no diocesan jurisdiction, yet may have performed a few Episcopal acts at secret and private services. But they were suspected by the more careful Churchmen of the colony, since the non-jurors were held to be schismatical. Welton was soon ordered back to England. Talbot was universally beloved and honored—an earnest servant of the Church. He died in 1727.

(See Dr. Hill's "History of the Church in Burlington.")

Tell the story of Bishop Berkeley.

He earnestly advocated the extended work of the Propagation Society. In 1725 he came from England to establish a college at Bermuda. In 1728 he sailed to Rhode Island, where he preached the Gospel at Newport. He gave the organ which is still in use, to Trinity Church, Newport; he made liberal gifts of books to the library of Harvard College, and in many ways sowed the seeds of the Church in New England. He was a Christian philosopher and full of large benevolence, a gentleman of culture and the friend of Steele, and Swift, and Pope. He was made Bishop of Cloyne, in Ireland, in 1734. He died and was buried at Oxford in 1753.

What was done in Connecticut?

The Puritans were very powerful there under the leadership of the Rev. Peter Bulkley of Colchester, who vigorously opposed the entrance of the Church of England. But the President of Yale College, named Cutler, and one of the tutors named Brown, and Johnson, a Congregational preacher at West Haven, began to study up the question of Holy Orders, and soon were convinced of the necessity of receiving Ordination at the hands of Bishops. They therefore resigned their places, sailed for England in 1722, and were Ordained, and returned to America. Dr. Cutler went to Boston, and Dr. Johnson to Stratford in Connecticut. The works which convinced these men were several volumes found in their college library, which had been sent from England in 1711. Such writings as those by Bishop Hooker, Hall, and Usher. (*Read Beardsley's "History of Church in Connecticut."*)

(See Hawkins' "Missions of the Church of England.")

What did the Church contend against for many years?

First the large number of Puritans; then the many sectarian bodies who flourished in various parts of the country—the Quakers, Romanists, Baptists, and Dutch; only the first named were fanatical opponents. Then the growing feeling of dislike for the English government whose taxes and demands were becoming very odious, and at last unbearable to all the colonists. The members of the English Church, were therefore looked upon with suspicion, and especially the clergy, who were felt to be in sympathy with the King, and of course the representatives of prelacy and establishment.

What happened at the time of the Revolutionary War?

Nearly all of the missionaries of the Church went

back to England. Those who remained were suspected of being Tories and Royalists. Some were but many espoused the cause of the colonies.

(Read Bancroft's History.)

What effect did the war have?

It was disastrous to the Church. In Virginia there were 164 churches and chapels and 91 clergymen at the beginning of the Revolution; at its close there were but 72 church buildings and only 28 clergymen left. It was believed by some that the Church was hostile to the State, but one interesting fact is true, that our first President, General Washington, was a Churchman, and the first Chaplain of Congress was the Rev. William White, afterwards Bishop of Pennsylvania.

What occurred just after the war?

The independence of the colonies was acknowledged in 1783. Thereupon the clergy met in various parts of the United States, to arrange plans for the better organization and establishment of their Church life. The old Society had withdrawn its support, and the Bishop of London no longer had any interest or influence in the country.

What was now necessary?

It was absolutely essential for the better development and extension of the Church that godly men should be chosen and Consecrated as Bishops for this new country. A foolish suggestion was made and a pamphlet published which at first proposed that the clergy should meet in convention, and choose a President who should ordain ministers. This would have made an invalid ministry, and would have created another sect, and was soon fortunately aban-

doned. Of course, it was intended to be only a conditional and provisional ordination.

(See "Life of Bishop White," and also Wilberforce's "History of the American Church.")

What formal action was taken?

In May, 1784, a meeting of clergy and laity was held in New Brunswick, New Jersey, and it was followed by a larger gathering in October in New York. The delegates from eight states being present arranged for a General Convention admitting laymen to the council, and they also recommended that the old English Prayer Book be remodelled to suit the new order of things. The first convention met in Philadelphia in 1785.

(See Wilberforce's "History of the American Church.")

What feeling existed in Connecticut?

The good Churchmen there differed from Dr. White's plan for having a convention *first*. They felt that the *first duty* was to *secure a Bishop*, and then to arrange about a council in which the Bishop should preside, accordingly they elected Dr. Samuel Seabury as their chief Father, and he went to England for Consecration.

Give an outline of his difficulties there.

He arrived at London with all his papers and credentials in good shape. The earnest petition to the Archbishops and Bishops for his Consecration, was, however, unsuccessful. There was much political soreness in England against the successful colonists, and a feeling of hostility prevailed extensively. A special act of Parliament was also necessary to secure his Consecration. Dr. Seabury waited pa-

tiently for about two years, hoping against hope for a favorable answer to his plea.

(“Bishop Seabury’s Life,” by Beardsley and by Dr. Seabury.)

What did he then do?

When he found that the English Bishops could not Consecrate him, he went to Scotland, for Dr. Berkeley, Prebendary of Canterbury and son of Bishop Berkeley, had urged the step with great spirit, and applied to the non-juror Bishops, of whom there were but a few left. They had no political or State connection, and were therefore free to act as they saw best. They received him with great cordiality, and proceeded at once to enter into arrangements for his Consecration.

(See Wilberforce’s “History of the American Church.”)

Describe Seabury’s consecration.

There were political laws in Scotland which prevented the holding of *public* services of the Church of England. So in the upper room of a private house in Aberdeen, the three Bishops of Aberdeen, Moray and Ross, Consecrated this good man for America. November 14th, 1784.

(Turn back to the reign of James II.)

Was it a valid Consecration?

Of course it was. The Scotch Bishops had kept up their Succession notwithstanding political hostilities; and their Prayer Book was really more complete and perfect than that used in England. A few years later the non-jurors acknowledged the right of King George III. to the throne, and then all hostile separation between the Scotch and English Churches ceased.

How was Bishop Seabury received in America?

The clergy of Connecticut greeted him with en-

thusiasm. He at once began his Episcopal duties, and the first Confirmations and Ordinations were administered with great joy.

What was done elsewhere?

At the General Convention, held in 1785, it was hoped that Bishop Seabury would be present, but there were some differences of opinion existing, which prevented a union with the Connecticut brethren. An arrangement of the Prayer Book was suggested, and many important plans proposed for securing more Bishops from across the sea.

(Read "Seabury's Life.")

What final result was reached?

At last three clergymen were chosen to be Bishops of the Church. Dr. White, for Pennsylvania, Provost, for New York, and Griffith, for Virginia. The first two sailed for England and were favorably received, and Consecrated at Lambeth Chapel, London, by the Archbishops of Canterbury and York, and the Bishops of Peterborough, Bath and Wells, Feb. 4th 1787. Dr. Griffith was never Consecrated.

How did these Bishops treat Bishop Seabury?

Bishop White was cordial, gentle, and always willing and glad to co-operate with Seabury. Bishop Provost, however, was haughty, narrow, and foolish, and would not hold any sort of association with him, because he felt that there ought to be three Bishops with *English* Consecration, as he doubted the validity of Scotch Orders. This difficulty, however, was soon overcome, for Dr. Madison was Consecrated Bishop for Virginia in 1790 in England.

What was the result?

Now we have three Bishops of the English line, and one with Scotch Consecration. They agreed at

last to *unite* with Bishop Seabury, in the first Consecration of a Bishop in this country, and in 1792 Dr. Claggett was made Bishop for Maryland. Thus, the Scotch and English lines were united, two pure streams of Apostolic order, in Bishop Claggett, and the Church had its glorious future before it, an Apostolic Succession, and the promise of her Lord.

How was the American Church organized by the beginning of the Nineteenth century?

It had a House of Bishops, and House of clergy and laymen who formed a General Convention. The English Prayer Book had been carefully arranged to suit the new country and government. Several alterations were made which were not desirable, but which did not affect the Faith. A Constitution and Canons were prepared for the government of the American Church, and plans adopted for the meeting of each diocese in local conventions and councils. It was a *national Church*, in accord and union with the English body.

(Examine Bishop Perry's "History of the American Church.")

XXXIX.

THE NINETEENTH CENTURY.

What three great movements agitated the English Church in this century?

The Evangelical, Tractarian, and Liberal movements. Each covered a generation; each had famous and earnest leaders, and under God all have produced much good. There will always be parties in the Church, and they are overruled for some wise end.

Describe the Evangelical work?

The work of Wesley, Whitefield, and Lady Huntington, gave impulse to a more zealous and pious effort for spirituality in the Church. The book written by Wilberforce, entitled "A Practical View of Christianity," excited the laity; and the great preachers, Newton, Venn, Simeon, Cecil, and others, carried on the movement with much vigor and success. In preaching was their great strength, and they certainly labored with loving fidelity, and aroused a spirit of purer life in the English people.

What were its practical results?

Churches and chapels were built in the forsaken districts, schools and missions among the poor were established; foreign missions to the heathen were set on foot, and the publication of Bibles, Prayer Books and tracts increased rapidly.

What was the weak point in Evangelicalism?

This school, as a rule, preached earnestly but one phase and view of truth. Truth is many sided and ought to be presented in all its lights. "Justification by Faith" was the chief topic; but the work and service of the Church, the stimulation of practical Christianity, and the necessity for the Sacraments as "means of grace," were somewhat neglected. Neither the Apostolic or Anglican Fathers were studied so much as the writings of Non-conformists and Protestants of the sixteenth and seventeenth centuries.

By what other names were the Evangelicals called?

Simeonites and Low Churchmen; this latter term was not intended offensively, but simply to mark a school of thinkers in the Church. Doubtless names and parties will remain for many generations.

(Consult Jennings' "Ecclesia Anglicana.")

What was Tractarianism?

As Wesleyanism had excited the Evangelical movement, so the latter gave a reason for Tractarianism. A set of holy and learned clergymen at Oxford felt that the sacraments were slighted, and the ancient traditions overlooked. The importance of an Apostolic ministry and greater authority in the Church was not appreciated: the daily services, and the pure practices of the early Church were almost abandoned. A series of "Tracts for the Times" were therefore written, with great care and ability, setting forth these neglected views, and so the name Tractarians was given to this party. The Tractarian movement was not antagonistic to the Evangelical, but supplementary, adding what the latter had omitted.

What were the first steps taken?

In 1833 John Keble preached a sermon, which, with his volume of exquisite poems, entitled "The Christian Year," brought together several members of the Oxford University at the rectory of the Rev. Mr. Rose, at Hadleigh. Out of this meeting came the "Tracts," setting forth plainly, what was felt to be the Catholic view as to doctrine and practice in the Reformed Church in England.

Who were some of the writers?

Dr. Pusey is called the leading spirit, and "Puseyism" is another name applied to the movement. He was a professor of Hebrew at Oxford, one of the most learned and pious men of his time. He lived to a great age, and died in 1882 at Oxford. John Henry Newman, another scholar, and a most thoughtful preacher and finished writer, was the most effective and pronounced member of the party.

John Keble, the poet, author of "The Christian Year" and vicar of Hursley, was one of the holiest men in the movement; while Froude, and Isaac Williams, and others, were contributors and champions.

(Read Mozley's "Reminiscences of Oriel College, and the Oxford Movement.")

What brought the movement into trouble?

The "Tracts" were first begun in 1833, and they appeared from time to time till 1841, when Dr. Newman published "Tract 90," to which both Pusey and Keble made additions. This paper was more pronounced and radical than any of the others, and its teaching alarmed the more conservative Churchmen of England, because it seemed to approve of Roman doctrines and practices.

What then occurred?

A violent controversy sprang up, in which the Evangelicals were conspicuous. The publication of the Tracts was stopped by authority. Several clergymen seceded to Romanism at the same time, which excited the warfare still more, and to crown all, Dr. Newman, who was the most influential man in Oxford, abandoned the Church of England and became a pervert to the Papacy. He became a Roman Catholic Cardinal, living in England.

(Read Dean Church's "Oxford Movement.")

What has been the result of "Tractarianism?"

A great deal of good has resulted, and a deal of harm, through the fanatical foolishness of some men in the party. The revival of Church architecture, the more frequent and reverent performance of Divine Service, larger theological knowledge, deeper insight into pure, Catholic doctrine, a greater strictness in the lives of the clergy, are some of the good

things that may be mentioned; while illegal practices, and Roman teaching, and narrow bigotry are some of the evils developed. "Ritualism" is the modern, though inexact name for this movement in the Church.

What is your opinion of these two movements?

They have both produced much good. Holy and zealous men have been raised up in each. Extremists and unwise partisans are to be found in each, and likewise very flagrant errors are to be discovered. Both parties must be permitted, but kept within the limits of canonical and theological bounds. And from both much may be learned, and adopted which will produce an earnest and Catholic Christianity.

What was the Latitudinarian or Liberal movement?

Shortly after the rise of Tractarianism the famous Dr. Arnold, headmaster at Rugby school, became the leader of a party which represents much learning and goodness in England. Dr. Arnold was influenced by his German friends and German study, and as he was more of a historian than theologian, he became an enemy of the dogmatic party in the Church, and a broad and liberal writer.

What other clergymen joined this move?

Archbishop Whately of Dublin, the great logician, and Bishop Hampden of Hereford, whose writings were felt to be very unsound, Professor Maurice of London, and Professor Jowett of Oxford. These men wrote sermons and lectures that seemed to deny the doctrines of the Atonement, and of Final Punishment and other dogmas, and they had a numerous and influential following and aroused a strong

and vigorous opposition. The Rev. F. W. Robertson of Brighton, was one of the saintliest and most talented pulpit orators of this school.

What final action was taken ?

This movement began prior to 1840. In 1860, a volume of seven papers written by prominent clergymen and entitled "Essays and Reviews" were so flagrantly bold and extraordinary in some theological statements, that a general uprising on the part of the clergy took place, and numerous answers were published, and nearly 9000 names were signed to a protest, which secured the condemnation by authority of the volume and its authors. It is dangerous to pare down and thin out the lines of doctrine and Faith, merely to win over and satisfy an opponent. A party in the Church may be *too broad* as well as *too narrow*. (*See "Life of F. W. Maurice."*)

What famous controversy grew out of this movement ?

Bishop Colenso of Natal, Africa, was a mathematician. He could not settle some discrepancies in dates and figures in the Book of Joshua and especially in the Pentateuch. His writings were very unsound and they unsettled the confidence of many in the inspiration of the Scriptures. He was condemned in 1863, and died in 1883. The tendency of this movement was to weaken the Faith, although the motives of its leaders were sincere. It has stimulated an honest study of the Bible and of theology, and in this way has accomplished good.

In a few words what has been the effect of these three great movements ?

By their powerful influence, the sharp points of controversy have been knocked off; new views of truth have been presented; narrowness of spirit re-

buked, and charity in opinions of others, increased ; while personal piety, religious knowledge, and devotional practices have been manifestly developed in the English and American Church.

By whom were modern Sunday-schools established ?

Children were always taught in the Catechism and Scriptures by the clergy. But the present Sunday-school plan was originated by Robert Raikes, a good layman of Gloucester, in 1780. His rector, the Rev. Mr. Stock, gave him much help, and also Miss Bell, of High Wycombe. This work began first among the poorer children, but in these United States it reaches all classes, and if directed by the parish clergy, through a careful system of training teachers and catechizing children, must do incalculable good.

What are Parish schools ?

They have been established in England for many generations. They are under the control and supervision of the clergy, and are intended to educate the children of Church people and of the poor. The defect in the public school system in the United States is that the child receives no religious education whatever. Education and religion are twin sisters and ought never to be separated.

How is the English Church governed to-day ?

Its Bishops sit in the House of Lords and are among the governors of the realm. The State has an alliance with the Church, and doctrinal and spiritual cases can be tried by lay judges. This is a cause of great grievance and constantly produces trouble and harsh feeling, and a strong effort known as "Disestablishment," is being made to separate the Church from the State. The financial help of the govern-

ment, however, and the fact that the English Church is the *established religion of the English people*, are reasons for hoping that some arrangement may be made to prevent disestablishment, and yet to remove the present real objections.

What is the condition of the Irish Church ?

Several acts of Parliament were passed during the early part of this century which at last severed the Church from all connection with the State in 1869. Since then the clergy and churches are supported by the voluntary gifts of the people. The Romanists have increased in central and lower Ireland, and great degradation, ignorance and superstition is the result. Presbyterianism has flourished in the North.

How did the Church flourish in Scotland ?

Gradually the Scotch clergy adopted the English Prayer Book, and in 1864 all the laws which hampered the Scotch clergy were removed. The Communion service is longer in the Scotch, and American Prayer Books, than in the English, and it is more like the primitive Ephesian Liturgy than any other.

(Teacher will point out the differences in the two Communion offices.)

What remarkable man lived in Scotland about this time ?

From the time of the overthrow of the Stuarts in 1688, the established Church in Scotland was Presbyterian. Like the Church of England, its Parishes or "livings" belonged to rich lairds or gentlemen, and they could appoint any minister they pleased and make him pastor of the congregation. In 1780 was born Thomas Chalmers. He secured an education, and at nineteen was licensed a Presbyterian

preacher. He was destined to work a revolution in his Church

What did he first do?

He neglected his ministerial duties for a tutorship in mathematics which he held, but soon he became an earnest teacher of the Bible. Then he developed his talents, and was known as one of the most powerful pulpit orators of Glasgow. He also devoted much time to the relief of the poor, and divided up the city into districts, appointing visitors for each.

What then occurred?

In 1828 Dr. Chalmers became Professor of Theology in Edinburgh. Here his influence was immense. But he and others determined to resist the patronage of the lairds, and so they tried to bring about a law to break up the objectionable custom. They failed, however, and thereupon Dr. Chalmers, with 470 other Presbyterian ministers, bravely gave up their "livings," and started the "Free Kirk" of Scotland. It was an heroic act thus to renounce their salaries and parsonages for conscience's sake, and to throw themselves on the strong arm of God's Providence and favor.

What effect was produced?

Many followed their example, and the new organization did a grand work. It cost Chalmers and his clerical friends their churches and homes, and many dear ties were sundered. Chalmers died in 1847.

(Read his Life.)

What other Presbyterian ministers are famous in this century?

Dr. Guthrie was a follower of Chalmers. He was a persuasive preacher. Dr. Norman McLeod was

one of the established ministers at Glasgow, a genial, large-hearted and godly man.

(Read their Biographies.)

What great English Bishop has left his mark on this country?

Bishop Samuel Wilberforce. He was the son of William Wilberforce, the famous philanthropist, born near London, in 1805. He was an accomplished gentleman and scholar, a man of great skill and wisdom both in the State and the Church. In public and private life he was one of the most remarkable men of his day. He was Bishop of Oxford for many years and exercised a profound influence on the clergy of his diocese. He then became Bishop of Winchester, and was killed by being thrown from his horse, in 1873. He wrote a history of the American Church, and was its close friend. His son was consecrated Bishop of Newcastle, in 1882.

(Read "Life of Samuel Wilberforce.")

Who was Bishop Selwyn?

He became the sainted missionary Bishop of Melanesia in 1841. For twenty-six years he labored among the native heathen, sailing from island to island, teaching and preaching to the barbarians. He took the brightest of their sons and daughters and educated them at his home and then sent them back as missionaries to their people. He was translated to the diocese of Lichfield, and died there in 1878. He visited the American Church and took an active interest in its work. His influence in missionary operations was very great both in England and America. He was succeeded in Melanesia by Bishop Pattison.

Give a sketch of Bishop Pattison.

He was the son of an English judge, and born in

1827. He became a noble and self-sacrificing young clergyman. He loved Bishop Selwyn and went out with him to Melanesia, and for years was a devoted teacher and missionary. When Selwyn returned to England, young Pattison was Consecrated missionary Bishop in his place. He was faithful and devoted to the poor islanders, and visited them in their ignorance, as Selwyn had taught him. He learned their many languages, educated their children, ordained a number of native clergymen, and became famous for his earnest missionary zeal. His skill in languages made his work very influential, and his contributions to philology were heartily appreciated in England. He was cruelly murdered in 1871, on one of his trips to a pagan island, and his body laid in a canoe and floated out towards his mission ship. He was buried in the sea.

(Read his life by Miss Charlotte Yonge.)

Where else was the English Church established?

In India a very extensive establishment with many missions is operated, and its famous Bishops were Heber, Wilson, and Milman. Australia is divided into several dioceses. In South Africa also there are a number of dioceses, as well as in Canada and British America, while flourishing missions are doing grand service in China, Japan, the islands of the East and in the West Indies.

What are the Lambeth Conferences?

The Archbishops of England thought best to invite the Bishops of the English speaking world to a Council at Lambeth, where they might consult as to united missionary operations, and strengthen each other's hands by common advice and acquaintance.

Five of these Councils have been held, in Lambeth Palace, and with good results, Bishops coming together from all parts of the earth for prayer and holy consultation. Bishop Selwyn was one of the most earnest advocates of these Conferences.

What is the present condition of the English Church?

It is a powerful body, doing glorious work in the cities and villages of England. Its religious influence is apparent everywhere; its Bishops and clergy are learned and devoted men of God. In its colonies it does grand service for Christ; its chaplains are laboring all over Europe. It is in union with the American and Eastern Churches. Its foreign missions are its greatest glory. God's blessing is upon it, and its power is felt wherever the English tongue is spoken.

What illegal act was the Pope guilty of in England?

An ancient canon forbade one Bishop from intruding into another Bishop's diocese. Pope Pius IX. established the Roman schism in England by appointing an Archbishop and twelve Bishops for Great Britain. There was much opposition in England, but the matter is now entirely ignored by government.

What has been the character of the Bishops of Rome in this century?

They have been good men, but are still narrow and intolerant and opponents of ancient truth. Pius IX. distinguished his reign by the promulgation of two extraordinary dogmas. In 1854 he announced the "Immaculate conception of the Virgin Mary." It means that the Virgin was born sinless; but Holy Scriptures say that only Jesus Christ was sinless. It is therefore contrary to the Word of God. It is

a gross error, and without the slightest foundation in reason or the Bible.

What other doctrine was announced ?

At the so-called universal Council held in Rome in 1870 (at which only Roman Bishops were present, and therefore it could not be an *universal council*), Pius IX. announced the dogma of Papal Infallibility, which is the most impudent and outrageous assumption ever foisted on the Roman Church. It means that the Pope when he gives an opinion on the Faith, cannot make any error or mistake. But only God is infallible, and this dogma is blasphemy ; while our study of Church history has taught us that the Roman Popes have been remarkably *fallowable*.

What is the present state of the Roman Church ?

Its Bishops and clergy are faithful men and do great and good work among the poor, especially in England and America. In South America and the West Indies, and Southern Europe, their influence is bad, and the people give evidence of this fact. The Jesuits are diligent scholars and educators, but their principles are false and undermining. The work of the Sisters and religious orders is heroic and self-sacrificing. Pius X. is the present Pope.

What good men were raised up in France ?

Montalembert, a noble of France, was very zealous and active in writing, and in establishing schools where children should be taught in religion as well as secular learning. Lacordaire, a holy priest, became a Dominican monk, and by his earnest preaching, his fervid books, and his saintly life, exercised

a remarkably wholesome influence in France. He took an active part in the political interests of his country. They did much to stem the rising tide of infidelity, and to develope the spirit of saintliness among clergy and people alike.

Who are the "old Catholics?"

When the Pope and Vatican Council announced the dogma of "Infallibility," which was really the work of the Jesuits, a number of the more honorable and saintly theologians and priests could not, on their conscience, accept the outrage. So Dr. Dollinger, a German, the most learned of the Roman doctors, left the Church of his birth and became the leader of those who like him would not be imposed upon by the Pope.

What is their present position?

They have a few Bishops who are validly consecrated, and a number of priests, and a large following of laymen in Germany and Switzerland. A similar reform movement is going on in France and Austria and Italy. These reformers are warmly encouraged by the English and American Churches, with which they are in sympathy, but they must encounter very serious opposition and have the grace of patience, before they become strong in the affections of their people.

What is the present state of the Eastern Church?

In Greece an educational movement was, some years since, inaugurated by Drs. Robertson and Hill, American missionaries, and a higher state of spirituality exists. In the Russian Church there is also an awakening of piety. The Mahometan power is gradually being removed, and

Christianity is increasing. The schismatical Nestorians are coming into relations with Rome and Protestant sects, while the Armenian Christians still flourish in Asia and in Egypt and North Africa. Roman priests have for many years labored zealously with but little success to convert these Eastern sects to the Pope, and the Presbyterians have done much good work among them.

(Read Blunt's "Key to Modern Church History.")

XL.

THE CHURCH IN THE UNITED STATES.

What was the spiritual condition of the Church in Virginia and Maryland in 1800?

There was much spiritual deadness, a very small knowledge of sound Church principles, and the hostility of sects and of Romanism never ceased. Only seven clergy and seventeen laymen could be brought together in Virginia in 1814, to consult for the Church's welfare, so little interest was felt in religion.

Further north what holy Bishop exercised a profound influence?

There was more spirituality in Pennsylvania, New York and Connecticut. The saintly Bishop White of Philadelphia, by his devoted life, and by his humble Christian effort, did much to inspire his friends and followers in their interest in developing the Church and her work.

(Consult Bishop White's Memoirs.)

What remarkable man was now made Bishop of New York?

John Henry Hobart was consecrated a Bishop in New York in the spring of 1811. He was a staunch

High Churchman, a diligent writer and student, and an untiring Bishop. He felt that there was too much ignorance among Churchmen, on the real position of the American Church, and on the subject of Episcopacy, and Catholic doctrines, and so he published many tracts, pamphlets and books, in which he clearly set forth the history, doctrines and ancient practices of the Church. He was also a founder of institutions of learning and of charity in his large and interesting diocese.

(Read Bishop Hobart's Life, by Dr. McVickar.)

What is your estimate of his work?

He left a profound impression on his own generation, and the result is seen to-day in the strong, healthy Church views which are prevalent wherever Bishop Hobart's influence has extended.

What Institution was founded in 1817?

The first formal steps to establish a "General Theological Seminary" for candidates for Holy Orders were taken in 1817. Later, in 1820, the Divinity School at New Haven, Conn., was removed to New York, a canonical course of studies arranged, and professors employed. From this institution, now in vigorous operation, many of our Bishops and clergy have gone forth to their work.

What other Seminaries are training our candidates?

The country is so extensive that it has been necessary to found Divinity schools in several sections of the United States. To-day there are at least fourteen such schools and at least nine Church colleges. Conspicuous among the theological seminaries is the "Berkeley Divinity School," at Middletown, Conn. and the well known Seminaries at Cambridge, Mass., Philadelphia, Pa., Faribault, Minn.

Alexandria, Va., Nashota, Wis., and at Sewanee, Tenn., and Gambier, Ohio.

What good men went out into the West as pioneers ?

In 1819 Bishop Chase became the Apostolic missionary of Ohio. He was an earnest and tireless laborer. He founded many missions which are now strong parishes, and he laid the foundations of Kenyon College, money being given him in England for this purpose. Bishop Kemper became the leading Western missionary in 1835, and labored assiduously in the vast wilds, stirring up the whole Church to her duty as a dispenser of her Master's love for souls.

What saintly man was consecrated in the South ?

In 1823 Bishop Ravenscroft was placed over the Diocese of North Carolina. He was a staunch Churchman like good Bishop Hobart. Meeting with much opposition from the sectarians who had been undisputed in their influence for at least eighty years, he yet by his gentle firmness, and by his holy life, built up the Church in vigor, and with promise for a glorious future.

Who was Bishop Griswold ?

Like the two preceding Bishops, Dr. Griswold was a great and holy missionary of the Church. His field was in New England, and he was Consecrated in 1811. It was an immense diocese and included all of that great territory. He had a hard field, because of the Puritan and Unitarian prejudices, but he was a saintly and self-sacrificing man of God. He won many by the sweetness of his temper and life. He was a typical Low Churchman of the Evangelical school.

What three famous clergymen belong to this period?

Dr. Gregory Bedell, father of one of the Bishops of Ohio, was a master of pulpit oratory. He was a forcible and elegant speaker and an influential divine. Dr. Stephen H. Tyng, Sr., was for years the acknowledged leader of the Low Church party, and a most remarkable preacher. In Virginia, Bishop Meade was for years a notable prelate, and faithful worker. He left his mark for holiness and strength on his Diocese, and his memory is revered.

How was the Church in America affected by the Tractarian and other movements in England?

The direct relationship between the daughter and mother Churches was such that the influence of these great movements and the writings of the party leaders were felt in the United States. These matters were discussed in Conventions, and canons made to preserve the order, integrity, and purity of the Faith and worship.

How did the Church work progress?

The influx of immigration has been very great; the American Church in order to meet this wave of population, and to provide chapels and missionaries for the newly settled Territories of the West, founded great missionary societies, and a Central Board in New York, which have equipped and sent forth and supported thousands of holy and devoted missionaries of the Cross. Missionary Bishops too have been Consecrated as the Apostolic leaders and chief shepherds of these vast outlying districts. Every baptized person is considered a member of these societies. The Rev. Dr. A. T. Twing was a conspicuous organizer and leader in missions. He developed the work among young and old. He died in 1882.

What is the plan by which the American Church does its work?

Geographical sections in each State and Territory are mapped out with distinct boundaries. These are called Dioceses and Missionary Districts. Several dioceses in adjoining States are united and form Provinces or Departments.

(Let teacher explain, as in New York, Pennsylvania, Maryland, and Illinois.)

State the difference between a Diocese and a District.

In a diocese the clergy and laity elect and support their own Bishop, but in a district the Bishop is chosen by the Church in General Convention, and he is sent out as the Church's missionary, and supported by general contributions through the Board of Missions.

What is the General Convention?

Each diocese holds an annual Council of clergy and laymen. They elect representatives from both orders, who, with the Bishops, are sent to a General Convention which meets every three years, and which is composed of Bishops, Presbyters, and laymen. The Bishops form one house by themselves and the clergy and laity another. They must agree in their legislative acts.

What is the character of the General Convention?

It is one of the most powerful and able bodies of men that can be gathered together in the country. Its Bishops are conspicuous for their learning, zeal and piety, and its lower House of clerical and lay deputies is composed of the most accomplished and talented men in the land. Its debates and decisions are characterized by moderation and honorable discretion, and loyalty to the Church.

Who was one of the great scholars of the American Church?

William R. Whittingham, a Bishop of Maryland for many years. He was a most erudite and profound student. He wrote many valuable papers and edited a large number of volumes on Church history and doctrine. His library was one of the finest on theological subjects in the land and was given by him at his death to his beloved diocese. He died in 1880. (*Read Brand's "Life of Whittingham."*)

Who was Dr. Francis Hawks?

He was one of the most thoughtful and faithful scholars of his day. He was born in 1798 and died in 1866. His sermons were powerful and his talent as a reader and speaker was unusual. He wrote works on Canon law, Biblical archaeology and history, and was really the first and best historiographer of the American Church, gathering valuable materials from England for the illustration of our colonial annals.

Mention three other famous Prelates.

Bishop Doane of New Jersey was a man of singular eloquence and of varied talents, an indefatigable laborer, a promoter of learning, a sound High Churchman, and a recognized power in the diocese he loved so well. His son became the first Bishop of Albany. Bishop Whitehouse of Illinois was a great ecclesiastical lawyer and canonist, a man of inflexible determination to plant and develop the Church in the West on the soundest principles. Bishop Clarkson, of Nebraska, was a holy and faithful missionary, and his work was sensible and permanent.

Are there any Archbishops in the American Church?

As our Church is not identified with the State, and as our dioceses are not yet clustered together into several Provinces, we have no Archbishops.

The oldest Bishop in office (not in age) is called the Presiding Bishop and sits as chairman of the General Convention. Bishop Hopkins of Vermont was one of America's famous Presiding Bishops, and Bishop Williams of Connecticut remained at the head of the Episcopal Bench for many years. He was conspicuous for his scholarship and leadership, and was, perhaps, the greatest Bishop of the American Church. He died in 1899.

Describe the Reformed Episcopal schism.

In 1873-74 Bishop Cummins of Kentucky, a leading Low Churchman, resigned his connection with the Church because he felt alarmed at the increase of Ritualism and feared lest Roman practices and doctrines should be admitted by authority. He also, with other uneasy spirits, objected to the Prayer Book because it contained certain words and phrases which they did not understand and could not accept. This was a most unnecessary and unrighteous schism. Quite a number of clergymen and laymen, but no Bishops, joined Dr. Cummins.

Did the Reformed Episcopalians secure an apostolic ministry?

No. Their departure from the Mother Church is unhappy, ungrateful and sad. Let us hope for their ultimate return. The so-called Reformed Bishops have no more regularity for their ordinations than had the followers of John Wesley.

Who was Dr. Dé Koven?

He was a Warden of Racine College, Wisconsin. He became a leader of the Ritualistic party and a brilliant advocate of its claims and position. Elected Bishop of Illinois, the Church at large declined to approve the election, and he quietly returned to

his college, where he studied, taught and wrote. He was a talented preacher, an earnest and fearless advocate of what he held, and a man of singular purity and holiness. He died, and is buried at Racine, universally revered.

Mention another eminent Bishop.

Bishop Arthur Cleveland Coxe of Western New York was a poet, orator, and statesman. He was a skilful debater, and a careful scholar and writer. His reputation extended to England and Europe, and he was ranked among the influential Bishops of his generation. He died in 1896.

Who was Dr. Phillips Brooks?

One of the most distinguished preachers in the United States, and at the end of his life elected Bishop of Massachusetts. He was preëminent as a leader of men, and was regarded as the head of the Broad Church party. He was genial and attractive, and brilliant as a conversationalist. His sympathies were deep, and his impulses loving. He died in 1892.

What did the Episcopal Church do about Foreign Missions?

She determined to obey her Lord's command to go and preach the Gospel to all nations, and faithful Bishops and missionaries have been for many years laboring to convert the heathen in China, Japan and Africa. Bishops Boone, Payne, and Brent are among her missionary heroes. A noble work of education and Christianization is now going on in these great lands and in the Philippines.

What apostolic churches have been founded by the American Church?

For the island of Hayti a colored clergyman

named Holly was consecrated in 1871, while for Cuba, Brazil, Porto Rico, and Mexico, Bishops were consecrated as the teachers of a pure branch of the Catholic Church and a protest to the ignorance and degradation of Roman intolerance there.

What work has been done by the English Church among the Indians of North America?

The English Church has done a most remarkable missionary service for the Indians of Canada, and in her other possessions. She has made several large dioceses, and her Bishops and missionaries have been able to educate and convert thousands of these people.

How have the Indians of the United States been helped?

They have been scattered and demoralized through the rascality of the government agents. The Church, however, has established schools and flourishing missions among them, and the most active leaders in the work have been Bishop Whipple of Minnesota, Bishop Hare of Dakota, and Bishop Rowe of Alaska.

What is being done for the colored or African race?

The slaves were emancipated by President Lincoln during the civil war of 1861-'65. Since then the Church has endeavored to educate and save them by her ministrations. She has colleges and schools, and missionaries laboring among them, with much success. The sects have done a great work among them, especially the Baptists and Methodists. The Romanists are making a vigorous move to secure converts to her fold. Educational institutions under government patronage are well founded and maintained for their benefit and elevation.

What is the Church doing for Christian education?

Many colleges and schools are now in successful

operation all over the land. Fine schools for girls and admirable institutions for training boys are in active life, and almost every Bishop and diocese are giving help to these most important feeders of Churchly and Christian strength. The activity of the Romanists, the lack of religious teaching in the public school system of the country, and the spread of popular infidelity, has caused this movement.

What is being done in developing Sunday-schools?

The entire Church is earnestly developing the Sunday-school system, which is not for the Sunday *entertainment* of the children of the Church, but which *educates them* in the *Holy Scriptures*, and grounds them in the *Faith* by a thorough study of the Catechism, and brings them to Holy Confirmation early in life. The clergy are more faithful than of old, in diligently catechizing and training the young souls committed to their care.

What are the other religious bodies doing in mission work?

The Presbyterians and Congregationalists are especially active and liberal in developing foreign missions through their great societies. They contribute munificently to evangelical work, and are doing a zealous Christian service in heathen lands. The Baptists, too, are earnestly working in the foreign field.

What educational work are the sects doing?

Colleges and seminaries have been built and most liberally endowed by nearly all of the religious denominations in the United States. The Presbyterian seminaries in New York and at Princeton, N. J., and the Congregational seminary at Oberlin, Ohio, have most talented corps of professors, and they turn out a highly educated ministry. The Methodists, too,

have built many schools and colleges of good standing.

What home mission work are the sects developing?

Fine institutions of charity and hospitals are being erected and generously supported in our great cities, and in the West many faithful missionaries are at work, preaching and evangelizing.

Who are the Mormons?

An illegal and vulgar community who live at Salt Lake city, Utah, where they are very powerful. They believe in polygamy, *i. e.*, more wives than one. This is against the laws of the land, and now an effort is on foot to break up this nest of law-breakers. Their great prophet was Brigham Young. They have defied the government for many years, but now they are being subdued. The American Church established a noble mission among the Mormons, under Bishop Tuttle.

What is the Unitarian body?

There are two schools of Unitarians. The orthodox school believes in Christ's Divinity. They are principally found in Massachusetts, where many are coming into the Church. The humanitarian school is a most heretical and destructive branch, who assail the divinity of our Lord. Their number fortunately is small.

Who are the Swedenborgians?

Followers of the doctrines of Swedenborg. He was a holy man with vivid imagination. He believed that heavenly things were revealed to him, and that he was to revive the ancient Apostolic Church. He wrote several curious and interesting, but exaggerated books. His followers are few, but earnest and good people.

How is the American Church directly influenced by the English?

The valued publications of the English Church Press are read very extensively by the clergy and laity of America; many a volume of sermons and lectures, and a number of Church papers and reviews are imported every year in the United States. Several of the most eminent Bishops and clergy of England have visited America, and kindly courtesies and fraternal exchanges have united the two branches of the Catholic body.

What famous Lectures are published annually in England?

The "Bampton Lectures" are delivered by famous theologians at Oxford each year and sent to the United States, where they are eagerly read. A good man named John Bampton, a Canon of Salisbury, left a sum of money and estates, the large income of which to-day is expended for these valuable contributions to theological literature. The "Hulsean Lectures" are delivered annually at Cambridge, and are of the same character and value. The topics that must be selected by the lecturers, bear always on Faith and Religion, and the Doctrines of the undivided Church. Lectureships are being founded in America.

Who was Dean Alford?

One of the most versatile scholars England has produced. Born in 1810, he died in 1871. He was the Dean of Canterbury, and also held many other honorable positions. He was a famous Greek scholar, a fine musician, an easy poet, a composer, and an artist. His sermons and books have been published, and their style is plain, yet beautiful. He was one

of the first members of the committee which revised the Scripture as found in the King James version.

Who was Charles Kingsley?

Born in 1819, he was trained for the Church, and became one of England's noblest sons. He was Rector at Eversley, and though the place was small, his fame became great. He was a rugged man, fond of out-door sport, and a fine fisherman. He was a plain preacher, and a bold thinker. He was a great friend of the working class, and made himself conspicuous in defending them against monopolies. Kingsley was a remarkable writer of historical novels; he also composed much good poetry. He was made a Canon of Westminster Abbey, and became a dear friend of Stanley. Kingsley visited the United States and made many pleasant friendships, which were cut off by his death in 1875.

Describe Dean Stanley?

The son of the Bishop of Norwich he himself became one of the most eminent of the English clergy. He was an accomplished gentleman, and an earnest laborer among the poor of London. For some years he was Canon at Canterbury, and then became Dean of Westminster Abbey. He was Lecturer on Ecclesiastical history at Oxford. He was a picturesque writer and has contributed much to history and Church literature. He restored and beautified his famous Abbey, and made it more peculiarly England's shrine. He was a very generous, and broad-minded man; a gentle, genial and kind friend; a pure and holy servant of Christ. He visited America, and was universally welcomed and hospitably treated. He died in 1881, after an honorable and useful life.

What is a Cathedral?

It is the chief Church in a diocese, where the Bishop places his "Cathedra," or chair of office. It thus becomes the headquarters of the Bishop: from the cathedral church he governs his jurisdiction and goes forth to do missionary work.

Is it necessarily a large building?

No; it may be a small chapel: it does not require a huge structure to embody a great principle or idea.

Are there many cathedrals in the American Church?

They are increasing. The chiefest and most conspicuous are in the Dioceses of Albany, Ohio, Washington, New York, and Colorado. Beautiful edifices have been erected in these jurisdictions.

Is the American Church growing?

Yes, with steady, and in places with a rapid increase. Her dignified and beautiful forms of public service, her chaste and reverent ritual, the validity of her Apostolic ministry, her constant protest against Rome and sectarianism, her faithful missionary effort, tend to disarm prejudices against her and to win all to her loving methods.

In less than a century what has been the growth of the Church in America.

To-day there are one hundred Bishops at work, and about 6000 clergymen. The influence of the Church in our cities is greater than that of any other Christian body. The young are coming gladly into her fold, and she is steadily on the increase in favor with all.

What are women doing in the Church?

The faithful laywomen are doing a glorious and holy missionary work under the auspices of the "Woman's Auxiliary to the Board of Missions." Guilds of women and girls for charitable purposes

are now established in nearly all of the parishes. Religious orders of Sisters and Deaconesses are being developed and fostered by the Bishops and clergy, and these consecrated women are working with great self-sacrifice, under authority, in our hospitals, orphanages, Church charities and Church schools. Woman's praise is in all the Church for God's glory.

What are Church Congresses?

They were originated in England in 1861, because, owing to the methods of Church legislation there, no laymen, and only a limited number of clergymen, have a voice in the Church government. The great Bishop Wilberforce was the first prelate to preside at an English Church Congress, at Oxford, in 1862. In 1874 the first Congress of the American Church was held in New York, and its annual meetings are now looked for with greatest interest. It offers a broad and free platform on which clergymen and laymen of differing views may exchange their opinions, through essays or addresses. Its tone is highly intellectual, and its aims most beneficial and liberal.

What is the policy of the Church?

To do as her Master and His disciples taught by their gentle example in quietly and patiently laboring to win immortal souls, and in humble and zealous labor to bring the entire world into unity and peaceful harmony.

What has Church History taught us?

That God rules and reigns over all nations and through all times; that Christ established a divinely arranged Institution on earth called His Holy Catholic Church; that He ordained a *Ministry which should never cease to exist in this world*; that souls

are saved through the Church's agency and by Christ; that the Sacraments are to be continually administered as means of grace; that the Scriptures are to be taught and the Gospel constantly preached; that the Holy Ghost inspires the Church on earth with wisdom and zeal; that there have been differences of opinion and practice in all ages; that Christendom is divided into many religious bodies; that there is good in each, and that we must be charitable and tolerant towards those who oppose us and differ from us. Thus we have seen how God is working out His eternal designs and will, in Church History.

(Let this answer be committed to memory.)

(Refer to Bishop Perry's "*History of the American Church*," Dr. Batterson's "*History of the American Episcopate*," and Dr. McConnell's "*History of the American Church*"; also Dr. Tiffany's "*History of American Church*," also Bishop Coleman's "*History*," and Dr. Littell's "*The Historians and the English Reformation*.")

INDEX.

- Apostles, 10.
Antioch, 20, 34, 40.
Ananias, 21, 37.
Arabia, 22-32.
Anglican, 25.
American Church, 25, 274,
 293, 301, 304, 307, 308,
 310.
Athens, 27.
Apostolic Fathers, 29, 39.
Andrew, 31.
Armenia, 32.
Alexandria, 34, 66, 300.
Apologists, 44.
Aristides, 45.
Aristo, 45.
Athenagoras, 45.
Arnobius, 45.
Ambo, 56.
Alban, 62.
Agnes, 63.
Anthony, 65.
Arius, 66.
Alexander, 66.
Athanasius, 67.
Apollinarianism, 71.
Ambrose, 72, 73, 75.
Augustine, 75, 85, 160, 209.
Angles, 82.
Aidan, 87, 90, 101.
Adrian, 91.
Arabs, 92.
Amron, 94.
Aix la Chapelle, 98.
Alcuin, 99.
Anskar, 102.
Alfred, 103.
Anne, 107.
Abelard, 117.
Arnold Brescia, 117.
Adrian III., 117.
Alexander III., 117.
Alfwig, 120.
Anselm, 122.
Alexis, 126.
Albigenses, 130.
Aquinas, 132, 134.
Albertus Magnus, 132.
Ancyra, 138.
Avignon, 139.
Anne of Bohemia, 145.
Arundel, 146.
Alhambra, 150.
Auto da Fé, 151.
Alexander VI., 151.
Augsburg Confession, 157.
Anselm, 167.
Anabaptists, 187, 214, 276
Ayscough, 190.
Articles, 199, 212, 217.
Andrews, 222, 241.
Arminius, 223, 253.
Anne, 261-264, 277.
Aberdeen, 282.
Arnold, 288.
Australia, 294.
Africa, 294, 305.
Armenian, 298.
Asbury, 270.
Albany, 303.

- Archbishops, 303.
 Alford, 309.
- Baptism, 10, 25, 57.
 Barnabas, 20, 40, 43.
 Bishops, 24, 270.
 Brethren, 26.
 Britain, 27, 79, 100.
 Byzantium, 31.
 Bartholomew, 32.
 Burial, 60.
 Barulas, 63.
 Bertha, 85.
 Benedict, 85.
 Bernard, 105, 116, 172.
 Basil, 107.
 Barbarossa, 117.
 Bec, 121.
 Baldwin, 131.
 Bonaventura, 132, 134.
 Bacon, 133.
 Boniface VIII., 136.
 Badbie, 146.
 Basle, 149.
 Bourges, 150.
 Boabdil, 150.
 Borgia, 151.
 Beza, 159, 216.
 Buddhists, 163.
 Becket, 168.
 Boleyn, 178, 182, 183.
 Bishops' Book, 182.
 Bilney, 182, 186.
 Black Book, 184.
 Bonner, 189, 191, 194, 201,
 206.
 Book of Common Prayer,
 192, 196, 198, 232, 241.
 Bucer, 196.
 Bullinger, 196, 216.
- Barlow, 211.
 Brownists, 214, 232.
 Burleigh, 217.
 Baltimore, 226.
 Bull, 231, 243, 246, 261.
 Baxter, 238, 241, 255.
 Breda, 240.
 Bunyan, 242, 255.
 Bedford Jail, 242.
 Barrow, 243, 245.
 Bramhall, 247.
 Bossuét, 250, 262, 266.
 Bulkeley, 254, 279.
 Bray, 254, 274, 277.
 Boston, 277, 279.
 Burlington, 277.
 Berkeley, 278, 282.
 Bermuda, 278.
 Brown, 279.
 Baptists, 279, 306, 307.
 Bath and Wells, 283.
 Bell, 290.
 Berkeley Divinity School, 299,
 and Preface.
 Bedell, 301.
 Board of Missions, 301, 310.
 Bates Lectures, Preface.
 Burnet, 258, 264.
 Boyne, 261.
 Beveridge, 262.
 Bingham, 264.
 Butler, 267.
 Bible Club, 268.
 Bristol, 268.
 Bohler, 268.
 Blair, 274.
 Browne, 275.
 Bright, 275.
 Blackstone, 275.
 Boone, 305.
 Bampton Lectures, 309.

- Church Buildings, 60.
 Church, Catholic, 18.
 Church, Visible, 10, 11.
 Church, Marks of, 12.
 Church, Birthday of, 14.
 Confirmation, 17, 60, 307.
 Cornelius, 19.
 Cyprus, 23.
 Crete, 23.
 Circumcision, 25.
 Council, First, 26.
 Corinth, 27.
 Cæsar's Palace, 28.
 Clement, 28, 40.
 Constantinople, 31, 63, 65,
 78, 126.
 Creed, 35.
 Constantine, 38.
 Coliseum, 40.
 Claudius, 45.
 Celsus, 47, 52.
 Cyprian, 49.
 Choristers, 55.
 Chrysostom, 74.
 Chalcedon, 77.
 Canterbury, 85, 121, 251,
 309, 310.
 Christmas, 88.
 Coligny, 161.
 Cuthbert, 89.
 Caedmon, 89.
 Columba, 90.
 Charlemagne, 98.
 Capitularies, 99.
 Croyland, 102.
 Charles the Bald, 104.
 Celularius, 109.
 Clement II., 110.
 Celibacy, 110, 128.
 Cardinals, 114.
 Clermont, 115.
 Crusades, 115, 116, 125, 126,
 130, 131.
 Conrad, 116.
 Constitution of Clarendon
 124.
 Celestine, 137.
 Clement V., 139.
 Colleges, 140.
 Catharine Sienna, 141.
 Clement VII., 142, 175.
 Constance, 143, 147.
 Cobham, 146.
 Charles VII., 149.
 Columbus, 151, 154.
 Caxton, 153.
 Charles V., 156.
 Congregationalists, 158, 159,
 214, 306, 307.
 Calvin, 158, 196.
 Catharine de Medici, 161.
 Colet, 169.
 Catharine Aragon, 173, 178.
 Cromwell, Thomas, 176, 184,
 185.
 Cranmer, 177, 188, 199, 201,
 202, 205, 206.
 Coverdale, 182.
 Catharine Parr, 191.
 Catharine Howard, 191, 192.
 Christ Hospital, 199.
 Coverdale, 211.
 Campian, 215.
 Cartwright, 216, 219.
 Cavaliers, 232.
 Charles I., 223-235.
 Catechisms, 231, 262, 307.
 Cromwell, Oliver, 233-239.
 Commonwealth, 236.
 Charles II., 238-249, 276.
 Cosin, 241.
 Conformity, 242.

- | | |
|-------------------------------------|------------------------------|
| Cudworth, 244. | Damasus, 74. |
| Complete Angler, 247. | Druids, 80. |
| Clarendon, 248. | Durham, 89. |
| Connecticut, 254, 279, 281,
298. | Danes, 101. |
| Carolina, 274, 277. | Dunstan, 105. |
| Cloyne, 278. | Dandolo, 126. |
| Cutler, 279. | Dominic, 129. |
| Colchester, 279. | Damietta, 130. |
| Congress, 280. | Dante, 140. |
| Claggett, 284. | Dominicans, 151. |
| Cecil, 272, 285. | Dutch Reformed, 159, 253. |
| Christian Year, 286. | Dispensations, 168. |
| Colenso, 289. | Day, 198. |
| Chalmers, 291, 292. | Dort, 223. |
| Canada, 294, 306. | Directory, 231. |
| China, 294, 305 | Dublin, 238. |
| Cambridge, 299, 309. | Down and Connor, 245. |
| Chase, 300. | Dromore, 245. |
| Catechising, Preface. | Donne, 247. |
| Covenanters, 259. | Dutch, 253, 279. |
| Clement XI., 266. | Dissenters, 255. |
| Class Leaders, 269. | Disestablishment, 290. |
| Coke, 270. | Dollinger, 297. |
| Charles, 271. | Drown, Preface. |
| Catharine of Russia, 272. | Declaration, 255, 256. |
| Charleston, 275. | Dryden, 257. |
| Cummins, 304. | Du Pin, 266. |
| Colored Race, 306. | Diocese, 302. |
| Church Congress, 312. | Doane, 303. |
| Deacons, 15. | Dé Koven, 304. |
| Derbe, 23. | Elders, 23, 24. |
| Domitian, 29, 39. | Ephesus, 23, 27, 29, 76, 77. |
| Doctrine, 36. | Episcopal, 24. |
| Discipline, 37. | Extraordinary Powers, 24. |
| Decius, 39, 47. | Eusebius, 29, 39. |
| Diocletian, 39. | Ethiopia, 33. |
| Deaconess, 55, 312. | Evangelists, 33. |
| Doorkeepers, 55. | Ezekiel, 35. |
| Donatists, 70. | Eucharist, 37, 189. |
| Donation of Constantine, 70. | Emperors, 38. |
| | Ebionism, 52. |

- Ecclesiastical Polity, 54.
Eulalia, 63.
Easter, 67, 88.
Eudocia, 74.
Eutychianism, 77.
Ethelbert, 85.
Edwin, 87.
Edinburgh, 87.
Edmund, 101.
Ethelwolf, 103.
Edward III., 144.
Eisleben, 155.
Election, 160.
Erasmus, 169.
Elizabeth, Queen, 178, 183,
 208-220.
Edward VI., 183, 193, 199,
 200.
Edgehill, 232.
Engagement, 237.
Evelyn, 243.
Exposition of Creed, 246.
Edwards, 254.
Eliot, 276.
Evangelicals, 272, 284, 285,
 287, 300.
Essays and Reviews, 289.
English Church, 295, 305.
Eastern Church, 297.
Endicott, 275.
Emancipation, 306.
Education, 306, 307.
Eversley, 310.

Fellowship, 36.
Fasting, 38.
Fathers, 39, 231.
Feasts and Fasts, 61.
Filioque, 72, 109, 250.
Freias, 83.
Francis d'Assissi, 129.
Frederick of Sicily, 130.

Ferara, 149.
Florence, 149, 151, 154, 155.
Ferdinand, 150, 173, 175.
Faust, 153.
Fra Bartolomeo, 153.
Frederick of Saxony, 156.
Francis I., 159.
Fox, 177, 236.
Fenelon, 250, 266.
French Church, 251-252,
 266, 272.
Florida, 253.
Froude, 287.
Free Kirk, 292.
Frederick the Great, 272.
French Revolution, 272-273.
Frobisher, 274.
Foreign Missions, 305, 307.

Gaul, 27.
Gentiles, 18.
Gamaliel, 22.
Gnosticism, 52.
General Councils, 69-78.
Gregory Nazianzen, 74.
Gregory Great, 84.
Gloucestershire, 86.
Gibraltar, 95.
Guelphs, 114, 117.
Ghibellines, 114, 117.
Godfrey Bouillon, 115.
Gregory V., 134.
Gregory IX., 135, 141.
Gregory XI., 141.
Gerson, 150.
Granada, 150.
Guttenburg, 153.
Geneva, 159.
Goa, 164.
Greenwich, 174.
Gardner, 177, 188, 190, 191,
 194, 201, 203, 204.

- Grindal, 217.
 Garnet, 221.
 Georgia, 226, 268, 274.
 Greek Church, 249, 297.
 Gallicans, 251.
 German Church, 252, 272.
 General Convention, 281,
 284, 302.
 George III., 282.
 Griffith, 283.
 Guthrie, 292.
 Gambier, 299.
 Griswold, 300.
 Garden City, Preface.
 Galleries, 262.
 George I., 265.
 Goddess of Reason, 273.

 History, Definitions of, 9.
 Herod Agrippa, 22.
 Heriapolis, 31.
 Holy Communion, 37, 59.
 Hermas, 40, 43.
 Hexapla, 47.
 Heresy, 51.
 Hymns, 56.
 Hosius, 67.
 Humanitarians, 68, 308.
 Hippo, 76.
 Hallelujah Victory, 81.
 Hastings, 102, 120.
 Hamburg, 102.
 Haroldson, 107.
 Henry III., 110.
 Hildebrand, 111.
 Henry IV., 111, 146.
 Henry II., 125.
 Hales, 132.
 Huss, 147.
 Huguenots, 161, 162, 251.
 Henry VII., 169.
 Henry VIII., 170, 171, 173-192.
- Hermann, 196.
 Hooper, 197, 203.
 Hodgkins, 211.
 Hooker, 218, 247, 279.
 Hampton Court, 221.
 Holmes, 225.
 Hall, 229, 238, 248, 279.
 Hampden, 233, 288.
 Hague, 240.
 Hobbes, 244.
 Herbert, 245, 247.
 Holy Living, 246, 267.
 Huntington, 271, 285.
 Hadley, 286.
 House of Lords, 290.
 Heber, 294.
 Hyacinth, 297.
 Hill, 297.
 Hobart, 298, 299.
 High Church, 258, 264, 269.
 Hoadley, 264, 265.
 Hunt, 274.
 Hawks, 303.
 Hopkins, 304.
 Hayti, 305.
 Holly, 306.
 Hare, 306.
 Hulsean Lectures, 309.

 India, 32, 294.
 Ignatius, 40, 54.
 Irvingism, 54.
 Immersion, 58.
 Infant Baptism, 58.
 Iberians, 68.
 Iona, 87, 90.
 Iconoclasts, 95.
 Investiture, 122.
 Innocent III., 126.
 Inquisition, 135, 150 164,
 173.
 Imitation of Christ, 149, 267.

- Isabella, 150, 173.
Indulgences, 155.
Independents, 214, 232, 238.
Ireland, 230, 238, 247.
Infidelity, 244.
Indians, 272, 274, 275, 276,
 306.
Irish Church, 291.
Immaculate Conception, 295.
Infallibility, 296.
Illinois, 303, 304.

John of England, 127.
Joseph of Arimathea, 19, 21,
 28.
James, Greater, 22.
James, Less, 26–33.
Josephus, 29.
John, St., 29.
Judas, 33.
Justin Martyr, 45.
Jerome, 73, 74.
Jerusalem, 114.
Jubilee, 137.
John XXII., 140.
John XXIII., 142.
John of Gaunt, 144.
Jerome of Prague, 148.
Jesuits, 163, 211, 215, 221,
 255, 296, 272.
John, 168.
Jane Seymour, 183.
Jewel, 212.
James I., 221–223.
Juxon, 235, 240.
James II., 255, 257, 261.
Jowett, 288.
Japan, 294, 305.
Jeffries, 256.
Jacobites, 257.
Jones, 271.
Joseph of Austria, 272.

Jamestown, 274.
Jews, 274.
Jurisdiction, 302.

Kneeling, 38.
Koran, 93, 94.
Khalifs, 94.
Knights, 116.
Á Kempis, 149.
Koster, 152.
Knox, 164, 208, 209, 213,
 216.
Ken, 247, 248, 256.
Keith, 277.
Keble, 286, 287.
Kenyon, 300.
Kemper, 300.
Kentucky, 304.
Kingsley, 310.

Luke, St., 23, 34.
Liturgy, Ephesian, 30.
Lebbaeus, 33.
Libya, 33.
Leonidas, 46.
Lucian, 52.
Lessons, 56.
Liturgies, 60.
Laurentius, 87.
Lindisfarne, 88, 101,
Leo the Isaurian, 96.
Lombards, 97.
Leo III., 98.
Louis Pious, 99.
Leo IV., 103.
Louis XVII., 116.
Lanfranc, 120, 121, 167.
Langton, 127.
Lateran Council, 128.
Louis IX., 131.
Leo XIII., 133.
Lyons, 134.

- Lutterworth, 143, 147.
 Lollards, 145, 146, 168, 182.
 Lorenzo de Medici, 151, 155.
 Leonardo da Vinci, 153.
 Last Supper, 154.
 Luther, 155, 175.
 Leo X., 155.
 Lutherans, 157, 252, 253,
 274.
 Loyola, 162.
 Law of Degrees, 167, 168.
 Lee, 179.
 Latimer, 182, 186, 187, 194,
 202, 204.
 Litany, 189, 209.
 Lambeth, 211, 283, 294.
 Laud, 226–234, 267.
 League and Covenant, 227,
 237.
 Love, 236.
 Latitudinarians, 244, 258, 265.
 Leighton, 247.
 London Fire, 247.
 Louis XIV., 251.
 Louisiana, 253.
 Liberals, 258, 284, 288.
 Low Churchmen, 258, 285,
 300, 301.
 Lichfield, 293.
 Lacordaire, 296.
 Littlejohn, Preface.
 Lake, 256.
 Lloyd, 256,
 Londonderry, 260.
 Lay Preachers, 269.
 Louis of France, 272.
 Lincoln, 306.
- Magi, 19–32.
 Macedonia, 27.
 Martyr, 31.
 Matthew, 32.
- Matthias, 33.
 Mark, 34.
 Marcus Aurelius, 41, 45.
 Melito, 45.
 Miltiades, 45.
 Minucius Felix, 45.
 Montanus, 48.
 Manicheanism, 53, 130.
 Mormonism, 53, 308.
 Metropolitan, 55,
 Music, 56.
 Marriage, 60.
 Maxentius, 64.
 Majorinus, 70.
 Macedonianism, 71.
 Monica, 75.
 Monophysites, 78.
 Monothelites, 78.
 Monte Casino, 86.
 Mellitus, 86.
 Melrose, 89.
 Milton, 89.
 Mahomet, 93.
 Mecca, 93.
 Martel, 97.
 Methodius, 103.
 Magna Charta, 128.
 Mamelukes, 131.
 Mortmain, 134.
 Molay, 139.
 Martin V., 143.
 Moors, 150.
 Michael Angelo, 154.
 Mexico, 154, 253.
 Melancthon, 157, 158, 196.
 Marguerite, 159.
 Marot, 161.
 Massacre St. Bartholomew,
 161.
 More, 169, 176, 179, 180.
 Mary, 174, 183, 201, 206, 207.
 Monasteries, 183–185.

- Mayflower, 224.
Maryland, 226, 253, 275,
284, 298, 303.
Milton, 229.
Marston Moor, 234.
Moscow, 250.
Mather, 254.
Massachusetts, 254, 275,
276, 308.
Mason, 276.
Moray, 282.
Madison, 283.
McLeod, 292.
Melanesia, 293, 294.
Milman, 294.
Montalembert, 296.
Mahometans, 297.
Mary of Orange, 257-261.
Methodists, 268, 269, 306,
307.
Moravians, 268, 274.
Milner, 272.
More, Hannah, 273.
Maverick, 275.
Morton, 275.
Mexico, 306.
- Nicodemus, 21.
Neapolis, 27.
Nero, 28, 34, 39.
Naddabar, 32.
Novatianism, 53.
Nicene Council, 66-68.
Nicene Creed, 68, 246.
Nestorianism, 76.
Ninian, 81.
Normans, 119.
Nogaret, 138.
Nimpsch, 157.
Noyon, 158.
Nagshead, 211.
- Non-Conformists, 214, 247,
275.
New England, 224, 225, 253,
275, 276-278, 300.
Naseby, 234.
Newton, 245, 272, 285.
Nikon, 250.
New York, 253, 281, 283,
298, 307, 311.
Nelson, 254.
New Hampshire, 276.
New Jersey, 277, 281, 303.
Newport, 278.
New Brunswick, 281.
Non-Jurors, 257, 282.
Newman, 286, 287.
Newcastle, 293.
New Haven, 299.
Nashota, 300.
Noailles, 266.
Niobrara, 305.
- Ordination of Deacons, 16.
Ordinary Powers, 24.
Old Catholic Church, 25.
Origen, 45, 46.
Oswald, 88.
Oswin, 88.
Omar, 94, 130.
Ostia, 103.
Oxford, 104, 140, 267, 286,
293, 309, 310, 312.
Olga, 107.
Olaf, 107.
Otto, 116.
Odo, 119.
Osmund, 121, 195.
Overall, 241.
Ormond, 247.
Old Catholics, 297.
Ohio, 300, 301, 311.
Old Dissent, 259.

- Oglethorpe, 268-274.
 Peter, St., 11, 19-22, 26, 30,
 Pentecost, 13.
 Persecutions, 16, 38, 61, 62.
 Philip, Deacon, 17.
 Paul, St., 23, 28.
 Paphos, 23.
 Priests, 23, 24.
 Philippi, 23, 27.
 Pastoral letter, 26.
 Patmos, 29.
 Patrae, 31.
 Philip, St., Apostle, 32.
 Phrygia, 32.
 Parthia, 32.
 Persia, 33.
 Passover, 37.
 Prayers, 37.
 Polycarp, 40, 41.
 Philadelphians, 42.
 Perpetua, 48.
 Porphyry, 52.
 Puritans, 53, 210, 216, 219,
 224, 232, 244, 275, 276,
 279, 300.
 Precentors, 55.
 Patriarch, 55.
 Protestants, 157.
 Purgatory, 155, 193.
 Prayers, 57.
 Pelagius, 75, 76, 77.
 Pogonatus, 78.
 Patrick, 80, 90.
 Paulinus, 87.
 Ptolemy Philadelphus, 94.
 Pope, 97, 278.
 Pepin, 97.
 Paris, 102, 273.
 Peter, Hermit, 115.
 Poland, 116.
 Pomerania, 116.
- Philip Augustus, 126.
 Pragmatic Sanction, 132.
 Philip le Bel, 137.
 Petrarch, 141,
 Pisa, 142.
 Poor Priests, 144,
 Prague, 147.
 Palaeologus, 149.
 Printing, 152.
 Perugino, 153.
 Pantheon, 153.
 Portuguese, 154,
 Peru, 154.
 Presbyterian, 159, 214, 235,
 291, 298, 306, 307.
 Primer, 182.
 Peter Martyr, 198.
 Philip, 202, 206.
 Pole, 202, 206, 207.
 Parker, 210, 211, 216.
 Pius V., 215.
 Penry, 218.
 Plymouth, 224.
 Protestants, 230.
 Pym, 233.
 Prideaux, 238, 263.
 Pilgrim's Progress, 243.
 Pearson, 243, 246.
 Plague, 247.
 Portsmouth, 276.
 Philadelphia, 275, 278, 281,
 299.
 Prayer Book, 281, 283, 291,
 Provost, 283.
 Pennsylvania, 275-283, 298.
 Pittsburgh, 283.
 Practical View, 285.
 Pusey, 286.
 Parish Schools, 290.
 Pattison, 293-294.
 Pan-Anglican, 294.
 Pius IX., 295-296.

- Pews, 262.
Porteus, 273.
Pascal, 266.
Prussia, 272.
Presiding Bishop, 304.
Payne, 305.
Princeton, 307.
Polygamy, 327.
- Quadratus, 45.
Quakers, 225, 236, 275, 276, 279.
Queen Anne's Bounty, 262.
Quesnel's Reflections, 266.
- Resurrection, 20.
Roman Church, 25.
Russo-Greek, 25.
Rome, 27.
Revelation, 29.
Russia, 32, 249.
Readers, 55.
Robbers' Council, 77.
Rochester, 86.
Ratramn, 105.
Radburtus, 105.
Remi, 119.
Richard Cœur de Lion, 125.
Raymond Toulouse, 130.
Richard II., 144, 146.
Raphael, 153.
Richelieu, 162, 228.
Reformation, 164, 165, 170, 186.
Ridley, 197, 202, 203, 204.
Rogers, 203.
Roundheads, 232.
Richard Cromwell, 239.
Russian Church, 250, 272.
Rationalism, 252, 265.
Rhode Island, 276, 277.
Revolution, 277, 279.
- Romanists, 253, 279, 295
306.
Royalists, 280.
Ross, 282.
Rose, 286.
Ritualism, 288, 304.
Rugby, 288.
Robertson, 289.
Raikes, 273, 290.
Reinkens, 297.
Ravenscroft, 300.
Rabbling, 259.
Rowlands, 271.
Reign of Terror, 272-273.
Raleigh, 274.
Reformed Episcopalians, 304.
Racine, 304.
Riley, 305.
Revision, 309.
Religious Orders, 311.
- St. Stephen, 16, 22.
Saul, 20, 21.
Sergius Paulus, 23.
Simon Canaanite, 32.
Sapphira, 37.
Septimus Severus, 39, 46.
Smyrna, 41.
Simon Magus, 52.
Sabellianism, 53.
Schism, 54, 271, 304.
Sub-deacons, 55.
Singers, 55.
Sermons, 56.
Sacrament, 57.
Symbols, 61.
Saxons, 82.
Scholastica, 85.
Saracens, 102, 114.
Sicily, 102.
Slavonians, 103.
Scotus, 104, 105, 133.

- St. Sophia, 109.
 Stephen II., 110.
 Salerno, 113.
 Spires, 113, 157.
 Sarum Use, 122.
 Simon de Montfort, 130.
 Sorbonne, 140.
 St. Paul's, London, 144, 170,
 243.
 Smithfield, 146, 180, 203.
 Sautree, 146.
 Sigismund, 148.
 Spain, 150.
 Savonarola, 151.
 Schoeffer, 152.
 Sistine Madonna, 153.
 St. Peter's, Rome, 154, 155.
 Servetus, 160.
 Socinus, 160, 265.
 Siena, 160.
 Six Articles, 189.
 Somerset, 193, 194.
 Scory, 211.
 Salem, 226.
 Strafford, 228–230.
 Star Chamber, 229.
 Savoy Conference, 241, 246.
 Sancroft, 241, 244, 248, 256,
 257.
 South, 243, 246.
 Stillingfleet, 243.
 St. Davids, 246.
 Sheldon, 248.
 Societies, 254, 263, 277, 278,
 280.
 Steele, 278.
 Swift, 278, 263.
 Stratford, 279.
 Seabury, 281, 283.
 Scotland, 282, 291.
 Simeon, 285, 272.
 Sunday-schools, 290, 273, 307.
- Stock, 290.
 Selwyn, 293, 295.
 Seminaries, 299.
 Sewanee, 300.
 Seven Bishops, 256.
 Sacheverell, 264.
 Sacramentarians, 268
 Slaves, 306.
 Salt Lake, 308.
 Swedenborg, 308.
 Stanley, 310.
 Sisters, 312.
- Troas, 27.
 Thessalonica, 27.
 Timothy, 28, 71.
 Titus, 28.
 Thomas, St., 32.
 Trajan, 33, 39.
 Thaddaeus, 33.
 Trinity, 42.
 Tatian, 45.
 Theophilus, 45.
 Tertullian, 45, 47.
 Trypho, 46.
 Theodosius, 70, 73.
 Thor, 83.
 Theodore, 91, 104.
 Tarik, 95.
 Thangbrand, 107.
 Tonsure, 109.
 Turcomans, 115.
 Templars, 116, 139.
 Thomas à Becket, 123.
 Tunis, 132.
 Toulouse, 136.
 Transubstantiation, 144, 189,
 193.
 Transfiguration, 153.
 Tetzel, 155.
 Tyndale, 181.

- Tunstal, 182, 188.
Trent, 192, 193, 196, 250.
Taylor, 203, 231, 243, 244,
245, 247, 278.
Tillotson, 244, 258.
Talbot, 277, 278.
Tories, 280.
Tractarians, 284, 286, 301.
Tracts, 286, 287.
Theological Seminary, 299.
Tyng, 301.
Twing, 301.
Turner, 256.
Trelawney, 256.
Tyrconnell, 260.
Thesaurus Theologicus, 262.
Talleyrand, 273.
Tuttle, 308.

Unitarians, 68, 161, 261, 265,
300, 307.
Urban II., 115.
Urban VI., 142.
Use of Sarum, 195.
Usher, 229, 238, 279.
Ultramontane, 251.
United States, 280, 298, 301.

Venice, 34.
Valerian, 49.
Vestrymen, 55.
Venerable Bede, 89.
Veni Creator Spiritus, 99.
Vladimer, 107.
Virgin Mary, 133.
Von Bora, 157.
Vilvorde, 181.
Vulgata, 193.
Virginia, 226, 253, 274, 280,
283, 298.
Venn, 272, 285.
Voltaire, 272.

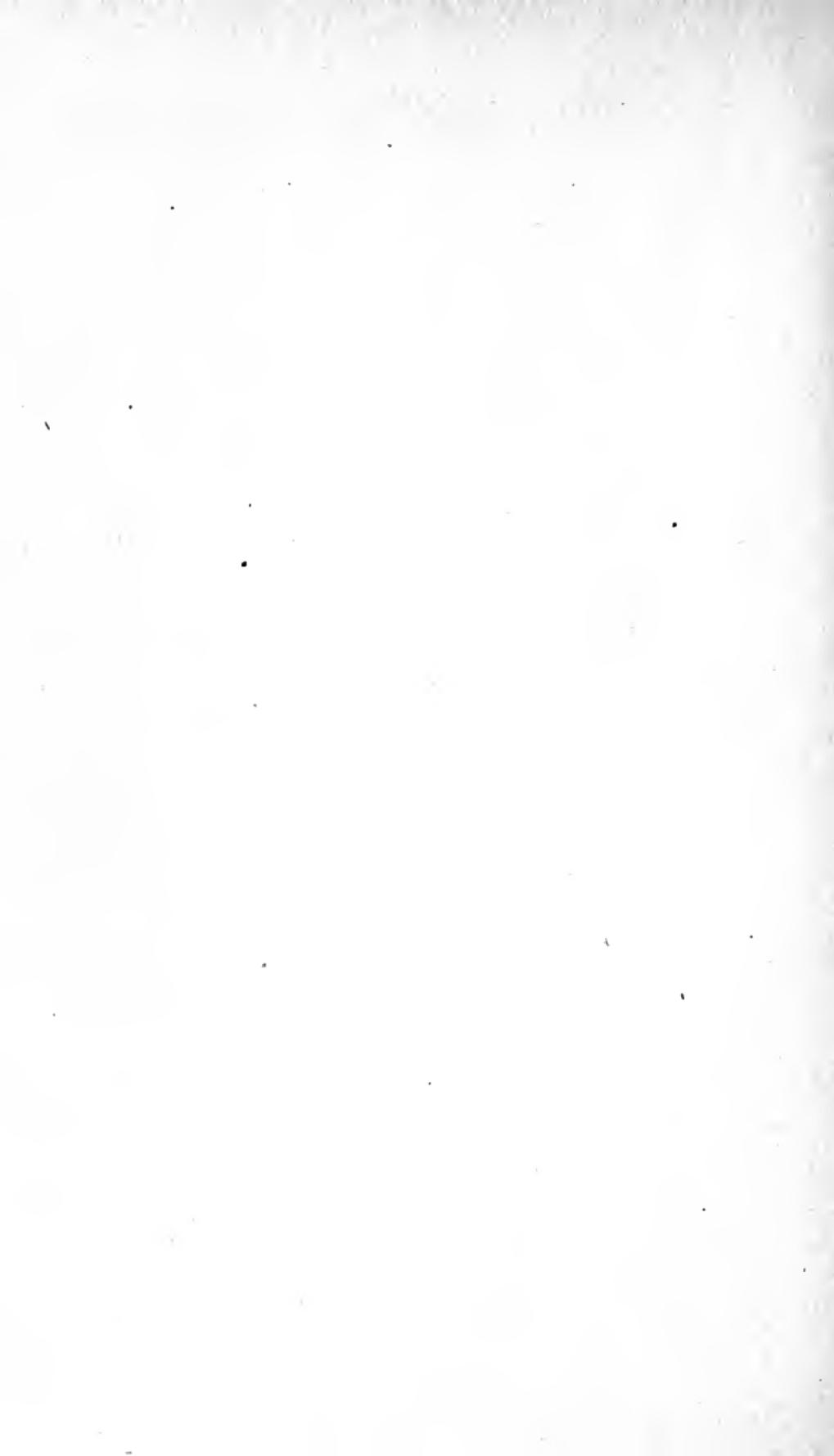
Vermont, 304.
Wardens, 55.
Wine, 59.
Wodin, 83.
Westminster, 87, 90, 266,
309, 310.
Wilfrid, 88.
Wearmouth, 89, 90.
William the Conqueror, 119.
Wulfstan, 120.
Worcester, 120.
William Rufus, 122.
Waldenses, 135.
Wycliffe, 143, 168.
West Indies, 151, 154, 253.
Wittenberg, 155, 156.
Worms, 156.
Wurtemburg, 156.
William Norman, 167.
Wolsey, 172, 173, 175, 176,
184.
Warham, 174, 179, 184.
Whitgift, 217, 220.
Winthrop, 224.
Witchcraft, 226.
Windsor, 235.
Wren, 243, 262.
Walton, 246.
West Indies, 151, 253, 294.
Walford, 275, 276.
William of Orange, 257-261,
276.
Welton, 278.
Washington, 280.
White, 256, 280, 283, 298.
Wesley, 267-270, 274, 285.
Whitefield, 267, 271, 274, 285.
Wilberforce, 273, 285, 293,
312.
Williams, 225, 276, 287, 304,
and Preface.

- | | |
|-----------------------------------|--------------------|
| Whately, 288. | Woman's Work, 311. |
| Winchester, 293. | |
| Wilson, 294. | Xavier, 163. |
| Wall, 263. | |
| Wake, 266. | York, 87. |
| Wilson, 266. | Yale College, 279. |
| Wales, 271. | Young, 308. |
| Wolfalls, 274. | |
| William and Mary College,
274. | Zealot, 32. |
| Whittingham, 303. | Zara, 126. |
| Whitehouse, 303. | Zisca, 148. |
| Wisconsin, 304. | Zoll, 149. |
| Whipple, 306. | Zwingle, 158. |
| Woman's Auxiliary, 311. | Zurich, 158. |
-

ADDENDA.

- | | |
|------------------|-------------------|
| Brazil, 306. | Faribault, 299. |
| Brent, 305. | Meade, 301. |
| Brooks, 305. | Oberlin, 307. |
| Clarkson, 303. | Philippines, 305. |
| Cathedrals, 311. | Porto Rico, 306. |
| Coxe, 305. | Robertson, 297. |
| Cuba, 306. | Rowe, 306. |
| Dakota, 306. | |





THIS BOOK IS DUE ON THE LAST DATE
STAMPED BELOW

AN INITIAL FINE OF 25 CENTS

WILL BE ASSESSED FOR FAILURE TO RETURN
THIS BOOK ON THE DATE DUE. THE PENALTY
WILL INCREASE TO 50 CENTS ON THE FOURTH
DAY AND TO \$1.00 ON THE SEVENTH DAY
OVERDUE.

OCT 28 1936

APR 23 1941 M

JUN 10 1943

NOV 52 KF

10 May '59 DF

REC'D LD

APR 29 1959

wing
fore wing

YB 21900

C.C.

235494

BR 151

L4

1910

1910

